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DICAT DEDICATQUE ALUMNUS INTER GRATISSIMOS,

GULIELMUS BAILLIE.

Clondevagii, Kal. Jan.
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PREFACE.

A DESIRE to facilitate the acquisition of the Hebrew Language, which of late years has received the highest attention on the part of the Heads of the University, aided by the munificent donations of the present and previous Primates of all Ireland(*a*), originated the present Treatise, and a Grammar of the same language, which the Author some time since submitted to the Public. In preparing both for the Press, he has aimed at practical usefulness, and has therefore availed himself of many standard treatises on the subject, most of which could, of late years, be procured by the student, only with much difficulty and expense. Amongst these may be reckoned Bythner, (whose valuable Lyra he has used extensively in this Work); Bishop Hare, Buxtorf,

(*a*) Prizes to Graduates for the encouragement of the study of Hebrew were first instituted by a decree of the Board, dated February 22, 1794, and a fund set apart for the purpose. In the year 1800, this fund was considerably augmented by the munificence of Primate Newcombe, and the grant has been continued by his successors in the See of Armagh to the present day.—*University Calendar.*

Robertson, Parkhurst, and others, with many modern writers, especially Gesenius, from whose works, too extensive for beginners, he has adopted many instructive observations.

The Author's removal to a distance from Dublin just as the work was ready for publication, induced him to entrust the Manuscript to Mr. Benmohel of Trinity College, Dublin, to whom he feels indebted for a vigilant superintendance of the Press, and for many interesting and useful observations. It is hoped, therefore, that the work will be found to possess much valuable matter, and a freedom from typographical errors, so perplexing, especially to the Hebrew student, to whom should it prove a desirable assistance, the Author will not regret the time and labour which it has necessarily demanded.

Sepher
The Book
Tehilim - of Psalms

תהלים:

PSAL. I.

א I. אַשְׁרֵי הָאִישׁ אֲשֶׁר ׀ לֹא הָלַךְ בַּעֲצַת רְשָׁעִים וּבְדֶרֶךְ חַטָּאִים
לֹא עָמָד וּבְמוֹשַׁב לֵצִים לֹא יָשָׁב: 2 כִּי ׀ אִם בְּתוֹרַת יְהוָה חֶפְצוֹ
וּבְתוֹרָתוֹ יֶהְגֶּה יוֹמָם וָלָיְלָה: 3 וְהָיָה כְּעֵץ שָׁתוּל עַל־פַּלְגֵי־מָיִם
אֲשֶׁר פִּרְיוֹ ׀ יִתֵּן בְּעִתּוֹ וְעָלֵהוּ לֹא־יִבּוֹל וְכֹל אֲשֶׁר־יַעֲשֶׂה יַצְלִיחַ:
4 לֹא־כֵן הָרְשָׁעִים כִּי אִם־כַּמֹּץ אֲשֶׁר־תִּדְּפֶנּוּ רוּחַ: 5 עַל־כֵּן ׀ לֹא־
יָקֻמוּ רְשָׁעִים בַּמִּשְׁפָּט וְחַטָּאִים בַּעֲדַת צַדִּיקִים: 6 כִּי־יוֹדֵעַ יְהוָה
דֶּרֶךְ צַדִּיקִים וְדֶרֶךְ רְשָׁעִים תֹּאבֵד:

PSAL. II.

ב II. לָמָּה רָגְשׁוּ גוֹיִם וּלְאֻמִּים יֶהְגּוּ־רִיק: 2 יִתְיַצְּבוּ ׀ מַלְכֵי־
אֶרֶץ וְרוֹזְנִים נוֹסְדוּ־יָחַד עַל־יְהוָה וְעַל־מְשִׁיחוֹ: 3 נְנַתְּקָה אֶת־
מוֹסְרוֹתֵימוֹ וְנַשְׁלִיכָה מִמֶּנּוּ עֲבֹתֵימוֹ: 4 יוֹשֵׁב בַּשָּׁמַיִם יִשְׂחָק אֲדֹנָי
יִלְעַג־לָמוֹ: 5 אָז יְדַבֵּר אֵלֵימוֹ בְאַפּוֹ וּבַחֲרוֹנוֹ יְבַהֲלֵמוֹ: 6 וַאֲנִי
נָסַכְתִּי מַלְכִּי עַל־צִיּוֹן הַר־קָדְשִׁי: 7 אַסַּפְּרָה אֶל־חֹק יְהוָה אָמַר
אֵלַי בְּנִי אַתָּה אֲנִי הַיּוֹם יְלִדְתִּיךָ: 8 שְׁאַל מִמֶּנִּי וְאֶתְּנָה גוֹיִם נַחֲלָתֶךָ
וַאֲחֻזָּתְךָ אַפְסֵי־אָרֶץ: 9 תְּרֹעֵם בְּשֵׁבֶט בַּרְזֶל כִּכְלִי יוֹצֵר תְּנַפְּצֵם:
10 וְעַתָּה מְלָכִים הַשְׂכִּילוּ הִוָּסְרוּ שֹׁפְטֵי אָרֶץ: 11 עִבְדוּ אֶת־יְהוָה
בְּיִרְאָה וְגִילוּ בִרְעָדָה: 12 נַשְּׁקוּ־בַר פֶּן־יֶאֱנַף ׀ וְתֹאבְדוּ דֶּרֶךְ כִּי־
יִבְעַר כִּמְעַט אַפּוֹ אַשְׁרֵי כָּל־חוֹסֵי בוֹ:

PSAL. III.

ג .III מִזְמוֹר לְדָוִד בְּבָרְחוֹ מִפְּנֵי ׀ אַבְשָׁלוֹם בְּנוֹ׃ 2 יְהוָה מָה־
רַבּוּ צָרָי רַבִּים קָמִים עָלָי׃ 3 רַבִּים אֹמְרִים לְנַפְשִׁי אֵין יְשׁוּעָתָה לּוֹ
בֵאלֹהִים סֶלָה׃ 4 וְאַתָּה יְהוָה מָגֵן בַּעֲדִי כְּבוֹדִי וּמֵרִים רֹאשִׁי׃
5 קוֹלִי אֶל־יְהוָה אֶקְרָא וַיַּעֲנֵנִי מֵהַר קָדְשׁוֹ סֶלָה׃ 6 אֲנִי שָׁכַבְתִּי
וָאִישָׁנָה הֱקִיצוֹתִי כִּי יְהוָה יִסְמְכֵנִי׃ 7 לֹא־אִירָא מֵרִבְבוֹת עָם
אֲשֶׁר סָבִיב שָׁתוּ עָלָי׃ 8 קוּמָה יְהוָה ׀ הוֹשִׁיעֵנִי אֱלֹהַי כִּי־הִכִּית
אֶת־כָּל־אֹיְבַי לֶחִי שִׁנֵּי רְשָׁעִים שִׁבַּרְתָּ׃ 9 לַיהוָה הַיְשׁוּעָה
עַל־עַמְּךָ בִרְכָתֶךָ סֶלָה׃

PSAL. IV.

ד .IV לַמְנַצֵּחַ בִּנְגִינוֹת מִזְמוֹר לְדָוִד׃ 2 בְּקָרְאִי עֲנֵנִי ׀ אֱלֹהֵי
צִדְקִי בַּצָּר הִרְחַבְתָּ לִּי חָנֵּנִי וּשְׁמַע תְּפִלָּתִי׃ 3 בְּנֵי־אִישׁ עַד־מָה
כְבוֹדִי לְכִלְמָה תֶּאֱהָבוּן רִיק תְּבַקְשׁוּ כָזָב סֶלָה׃ 4 וּדְעוּ כִּי־הִפְלָה
יְהוָה חָסִיד לוֹ יְהוָה יִשְׁמַע בְּקָרְאִי אֵלָיו׃ 5 רִגְזוּ וְאַל־תֶּחֱטָאוּ
אִמְרוּ בְלְבַבְכֶם עַל־מִשְׁכַּבְכֶם וְדֹמּוּ סֶלָה׃ 6 זִבְחוּ זִבְחֵי־צֶדֶק וּבִטְחוּ
אֶל־יְהוָה׃ 7 רַבִּים אֹמְרִים מִי־יַרְאֵנוּ טוֹב נְסָה־עָלֵינוּ אוֹר פָּנֶיךָ
יְהוָה׃ 8 נָתַתָּה שִׂמְחָה בְלִבִּי מֵעֵת דְּגָנָם וְתִירוֹשָׁם רָבּוּ׃ 9 בְּשָׁלוֹם
יַחְדָּו אֶשְׁכְּבָה וְאִישָׁן כִּי־אַתָּה יְהוָה לְבָדָד לָבֶטַח תּוֹשִׁיבֵנִי׃

PSAL. V.

ה .V לַמְנַצֵּחַ אֶל־הַנְּחִילוֹת מִזְמוֹר לְדָוִד׃ 2 אֲמָרַי הַאֲזִינָה ׀
יְהוָה בִּינָה הֲגִיגִי׃ 3 הַקְשִׁיבָה ׀ לְקוֹל שַׁוְעִי מַלְכִּי וֵאלֹהָי כִּי־
אֵלֶיךָ אֶתְפַּלָּל׃ 4 יְהוָה בֹּקֶר תִּשְׁמַע קוֹלִי בֹּקֶר אֶעֱרָךְ־לְךָ וַאֲצַפֶּה׃
5 כִּי ׀ לֹא אֵל־חָפֵץ רֶשַׁע ׀ אַתָּה לֹא יְגֻרְךָ רָע׃ 6 לֹא־יִתְיַצְּבוּ
הוֹלְלִים לְנֶגֶד עֵינֶיךָ שָׂנֵאתָ כָּל־פֹּעֲלֵי אָוֶן׃ 7 תְּאַבֵּד דֹּבְרֵי כָזָב
אִישׁ־דָּמִים וּמִרְמָה יְתָעֵב ׀ יְהוָה׃ 8 וַאֲנִי בְּרֹב חַסְדְּךָ אָבוֹא בֵיתֶךָ

אֲשַׁתַּחֲוֶה אֶל־הֵיכַל־קָדְשְׁךָ בְּיִרְאָתֶךָ׃ 9 יְהוָה ו נְחֵנִי בְצִדְקָתֶךָ

הישר ק׳ לְמַעַן שׁוֹרְרָי הוֹשַׁר לְפָנַי דַּרְכֶּךָ׃ 10 כִּי אֵין בְּפִיהוּ נְכוֹנָה קִרְבָּם

חַוּוֹת קֶבֶר־פָּתוּחַ גְּרוֹנָם לְשׁוֹנָם יַחֲלִיקוּן׃ 11 הַאֲשִׁימֵם ו אֱלֹהִים

יִפְּלוּ מִמֹּעֲצוֹתֵיהֶם בְּרֹב פִּשְׁעֵיהֶם הַדִּיחֵמוֹ כִּי־מָרוּ בָךְ׃ 12 וְיִשְׂמְחוּ

כָל־חוֹסֵי בָךְ לְעוֹלָם יְרַנֵּנוּ וְתָסֵךְ עֲלֵימוֹ וְיַעֲלְזוּ בְךָ אֹהֲבֵי שְׁמֶךָ׃

13 כִּי־אַתָּה תְּבָרֵךְ צַדִּיק ו יְהוָה כַּצִּנָּה רָצוֹן תַּעְטְרֶנּוּ׃

PSAL. VI.

ו .VI לַמְנַצֵּחַ בִּנְגִינוֹת עַל־הַשְּׁמִינִית מִזְמוֹר לְדָוִד׃ 2 יְהוָה

אַל־בְּאַפְּךָ תוֹכִיחֵנִי וְאַל־בַּחֲמָתְךָ תְיַסְּרֵנִי׃ 3 חָנֵּנִי יְהוָה כִּי אֻמְלַל־

ואתה ק׳ אֲנִי רְפָאֵנִי יְהוָה כִּי נִבְהֲלוּ עֲצָמָי׃ 4 וְנַפְשִׁי נִבְהֲלָה מְאֹד וְאַתָּה

יְהוָה עַד־מָתָי׃ 5 שׁוּבָה יְהוָה חַלְּצָה נַפְשִׁי הוֹשִׁיעֵנִי לְמַעַן חַסְדֶּךָ׃

6 כִּי אֵין בַּמָּוֶת זִכְרֶךָ בִּשְׁאוֹל מִי יוֹדֶה־לָּךְ׃ 7 יָגַעְתִּי ו בְּאַנְחָתִי

אַשְׂחֶה בְכָל־לַיְלָה מִטָּתִי בְּדִמְעָתִי עַרְשִׂי אַמְסֶה׃ 8 עָשְׁשָׁה מִכַּעַס

עֵינִי עָתְקָה בְּכָל־צוֹרְרָי׃ 9 סוּרוּ מִמֶּנִּי כָּל־פֹּעֲלֵי אָוֶן כִּי־שָׁמַע יְהוָה

קוֹל בִּכְיִי׃ 10 שָׁמַע יְהוָה תְּחִנָּתִי יְהוָה תְּפִלָּתִי יִקָּח׃ 11 יֵבֹשׁוּ

וְיִבָּהֲלוּ מְאֹד כָּל־אֹיְבָי יָשׁוּבוּ יֵבֹשׁוּ רָגַע׃

PSAL. VII.

ז .VII שִׁגָּיוֹן לְדָוִד אֲשֶׁר־שָׁר לַיהוָה עַל־דִּבְרֵי־כוּשׁ בֶּן־יְמִינִי׃

2 יְהוָה אֱלֹהַי בְּךָ חָסִיתִי הוֹשִׁיעֵנִי מִכָּל־רֹדְפַי וְהַצִּילֵנִי׃ 3 פֶּן־יִטְרֹף

כָּאַרְיֵה נַפְשִׁי פֹּרֵק וְאֵין מַצִּיל׃ 4 יְהוָה אֱלֹהַי אִם־עָשִׂיתִי זֹאת

אִם־יֶשׁ־עָוֶל בְּכַפָּי׃ 5 אִם־גָּמַלְתִּי שַׁלְמִי רָע וָאֲחַלְּצָה צוֹרְרִי רִיקָם׃

6 יִרְדֹּף אוֹיֵב ו וְנַפְשִׂי וְיַשֵּׂג וִירְמֹס לָאָרֶץ חַיִּי וְכבוֹדִי ו לֶעָפָר יַשְׁכֵּן

סֶלָה׃ 7 קוּמָה יְהוָה ו בְּאַפֶּךָ הִנָּשֵׂא בְּעַבְרוֹת צוֹרְרָי וְעוּרָה אֵלַי

מִשְׁפָּט צִוִּיתָ׃ 8 וְעֲדַת לְאֻמִּים תְּסוֹבְבֶךָ וְעָלֶיהָ לְמָרוֹם שׁוּבָה׃

9 יהוה ידין עמים שפטני יהוה כצדקי וכתמי עלי׃ 10 יגמר־נא
רע ו רשעים ותכונן צדיק ובחן לבות וכליות אלהים צדיק׃
11 מגני על־אלהים מושיע ישרי־לב׃ 12 אלהים שופט צדיק ואל
זעם בכל־יום׃ 13 אם־לא ישוב חרבו ילטוש קשתו דרך ויכוננה׃
14 ולו הכין כלי־מות חציו לדלקים יפעל׃ 15 הנה יחבל־און
והרה עמל וילד שקר׃ 16 בור כרה ויחפרהו ויפל בשחת יפעל׃
17 ישוב ו עמלו בראשו ועל קדקדו חמסו ירד׃ 18 אודה יהוה
כצדקו ואזמרה שם־יהוה עליון׃

PSAL. VIII.

ח .VIII למנצח על־הגתית מזמור לדוד׃ 2 יהוה אדנינו מה־
אדיר שמך בכל־הארץ אשר תנה הודך על־השמים׃ 3 מפי
עוללים ו ויונקים יסדת עז למען צורריך להשבית אויב ומתנקם׃
4 כי־אראה שמיך מעשה אצבעתיך ירח וכוכבים אשר כוננתה׃
5 מה־אנוש כי־תזכרנו ובן־אדם כי תפקדנו׃ 6 ותחסרהו מעט
מאלהים וכבוד והדר תעטרהו׃ 7 תמשילהו במעשי ידיך כל
שתה תחת־רגליו׃ 8 צנה ואלפים כלם וגם בהמות שדי׃ 9 צפור
שמים ודגי חים עבר ארחות ימים׃ 10 יהוה אדנינו מה־אדיר
שמך בכל־הארץ׃

PSAL. IX.

ט .IX למנצח על־מות לבן מזמור לדוד׃ 2 אודה יהוה
בכל־לבי אספרה כל־נפלאותיך׃ 3 אשמחה ואעלצה בך אזמרה
שמך עליון׃ 4 בשוב־אויבי אחור יכשלו ויאבדו מפניך׃ 5 כי־עשית
משפטי ודיני ישבת לכסא שופט צדק׃ 6 גערת גוים אבדת רשע
שמם מחית לעולם ועד׃ 7 האויב ו תמו חרבות לנצח וערים

נתשת אבד זכרם המה׃ 8 ויהוה לעולם ישב כונן למשפט
כסאו׃ 9 והוא ישפט תבל בצדק ידין לאמים במישרים׃ 10 ויהי
יהוה משגב לדך משגב לעתות בצרה׃ 11 ויבטחו בך יודעי
שמך כי לא־עזבת דרשיך יהוה׃ 12 זמרו ליהוה ישב ציון הגידו
בעמים עלילותיו׃ 13 כי־דרש דמים אותם זכר לא שכח צעקת
ענים ק׳ עניים׃ 14 חנני יהוה ו ראה עניי משנאי מרוממי משערי־מות׃
15 למען אספרה כל־תהלתיך בשערי בת־ציון אגילה בישועתך׃
16 טבעו גוים בשחת עשו ברשת־זו טמנו נלכדה רגלם׃ 17
נודע ו יהוה משפט עשה בפעל כפיו נוקש רשע הגיון סלה׃ 18
ישובו רשעים לשאולה כל־גוים שכחי אלהים׃ 19 כי לא לנצח
ענים ק׳ ישכח אביון תקות ענוים תאבד לעד׃ 20 קומה יהוה אל־יעז
אנוש ישפטו גוים על־פניך׃ 21 שיתה יהוה ו מורה למו ידעו
גוים אנוש המה סלה׃

PSAL. X.

י .X למה יהוה תעמד ברחוק תעלים לעתות בצרה׃ 2
בגאות רשע ידלק עני יתפשו ו במזמות זו חשבו׃ 3 כי־הלל רשע
על־תאות נפשו ובצע ברך נאץ ו יהוה׃ 4 רשע כגבה אפו
בל־ידרש אין אלהים כל־מזמותיו׃ 5 יחילו דרכו ו בכל־עת
מרום משפטיך מנגדו כל־צורריו יפיח בהם׃ 6 אמר בלבו בל־
אמוט לדר ודר אשר לא ברע׃ 7 אלה ו פיהו מלא ומרמות ותך
תחת לשונו עמל ואון׃ 8 ישב ו במארב חצרים במסתרים יהרג
נקי עיניו לחלכה יצפנו׃ 9 יארב במסתר ו כאריה בסכה יארב
ירכה ק׳ לחטוף עני יחטף עני במשכו ברשתו׃ 10 ודכה ישח ונפל
חל כאים ק׳ בעצומיו חלפאים׃ 11 אמר בלבו שכח אל הסתיר פניו בל־
ענים ק׳ ראה לנצח׃ 12 קומה יהוה אל נשא ידך אל־תשכח ענים׃

13 עַל־מֶה ׀ נֵאץ רָשָׁע ׀ אֱלֹהִים אָמַר בְּלִבּוֹ לֹא תִדְרֹשׁ׃ 14 רָאִתָה ׀
כִּי־אַתָּה ׀ עָמָל וְכַעַס ׀ תַּבִּיט לָתֵת בְּיָדֶךָ עָלֶיךָ יַעֲזֹב חֵלֶכָה יָתוֹם
אַתָּה ׀ הָיִיתָ עוֹזֵר׃ 15 שְׁבֹר זְרוֹעַ רָשָׁע וָרָע תִּדְרוֹשׁ־רִשְׁעוֹ בַל־
תִּמְצָא׃ 16 יְהוָה מֶלֶךְ עוֹלָם וָעֶד אָבְדוּ גוֹיִם מֵאַרְצוֹ׃ 17 תַּאֲוַת
עֲנָוִים שָׁמַעְתָּ יְהוָה תָּכִין לִבָּם תַּקְשִׁיב אָזְנֶךָ׃ 18 לִשְׁפֹּט יָתוֹם וָדָךְ
בַּל־יוֹסִיף עוֹד לַעֲרֹץ אֱנוֹשׁ מִן־הָאָרֶץ׃

PSAL. XI.

נודי ק׳ יא. XI. לַמְנַצֵּחַ לְדָוִד בַּיהוָה ׀ חָסִיתִי אֵיךְ תֹּאמְרוּ לְנַפְשִׁי נוּדוּ
הַרְכֶם צִפּוֹר׃ 2 כִּי הִנֵּה הָרְשָׁעִים יִדְרְכוּן קֶשֶׁת כּוֹנְנוּ חִצָּם עַל־יֶתֶר
לִירוֹת בְּמוֹ־אֹפֶל לְיִשְׁרֵי־לֵב׃ 3 כִּי הַשָּׁתוֹת יֵהָרֵסוּן צַדִּיק מַה־פָּעָל׃
4 יְהוָה ׀ בְּהֵיכַל קָדְשׁוֹ יְהוָה בַּשָּׁמַיִם כִּסְאוֹ עֵינָיו יֶחֱזוּ עַפְעַפָּיו
יִבְחֲנוּ בְּנֵי אָדָם׃ 5 יְהוָה צַדִּיק יִבְחָן וְרָשָׁע וְאֹהֵב חָמָס שָׂנְאָה
נַפְשׁוֹ׃ 6 יַמְטֵר עַל־רְשָׁעִים פַּחִים אֵשׁ וְגָפְרִית וְרוּחַ זִלְעָפוֹת מְנָת
כּוֹסָם׃ 7 כִּי־צַדִּיק יְהוָה צְדָקוֹת אָהֵב יָשָׁר יֶחֱזוּ פָנֵימוֹ׃

PSAL. XII.

יב. XII. לַמְנַצֵּחַ עַל־הַשְּׁמִינִית מִזְמוֹר לְדָוִד׃ 2 הוֹשִׁיעָה יְהוָה
כִּי־גָמַר חָסִיד כִּי־פַסּוּ אֱמוּנִים מִבְּנֵי אָדָם׃ 3 שָׁוְא ׀ יְדַבְּרוּ אִישׁ
אֶת־רֵעֵהוּ שְׂפַת חֲלָקוֹת בְּלֵב וָלֵב יְדַבֵּרוּ׃ 4 יַכְרֵת יְהוָה כָּל־שִׂפְתֵי
חֲלָקוֹת לָשׁוֹן מְדַבֶּרֶת גְּדֹלוֹת׃ 5 אֲשֶׁר אָמְרוּ ׀ לִלְשֹׁנֵנוּ נַגְבִּיר
שְׂפָתֵינוּ אִתָּנוּ מִי אָדוֹן לָנוּ׃ 6 מִשֹּׁד עֲנִיִּים מֵאֶנְקַת אֶבְיוֹנִים עַתָּה
אָקוּם יֹאמַר יְהוָה אָשִׁית בְּיֵשַׁע יָפִיחַ לוֹ׃ 7 אִמְרוֹת יְהוָה אֲמָרוֹת
טְהֹרוֹת כֶּסֶף צָרוּף בַּעֲלִיל לָאָרֶץ מְזֻקָּק שִׁבְעָתָיִם׃ 8 אַתָּה־יְהוָה
תִּשְׁמְרֵם תִּצְּרֶנּוּ ׀ מִן־הַדּוֹר זוּ לְעוֹלָם׃ 9 סָבִיב רְשָׁעִים יִתְהַלָּכוּן
כְּרֵם זֻלּוּת לִבְנֵי אָדָם׃

PSALMI.

PSAL. I.

O-BEATITUDINES illius-viri (vel beatus est ille vir) qui non ambulavit in-consilio impiorum, et-in-via peccatorum non stetit, et-in-sede derisorum non sedit. 2. Quin-immo in-lege Yehovæ oblectatio-ejus, et-in-lege-ejus meditabitur die ac-nocte. 3. Et-erit sicut-lignum plantatum super rivos aquarum quod fructum-suum dabit in-tempore-suo, et-folium-ejus non marcescet: et-omne quod faciet, prosperè-faciet. 4. Non sic isti-impii; quin-immo sicut-gluma quam dispellet-eam ventus. 5. Ideò non stabunt impii in-judicio, et-peccatores in-cœtu justorum. 6. Quoniam sciens (*est*) Yehovah viam justorum: et-via impiorum peribit.[a]

PSAL. II.

Propter-quid tumultuatæ-sunt gentes, et-populi meditabantur inane? 2. Statuent-se reges terræ, et-principes con-

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[a] *Pronunciation of Psalm I.*

1. Ashrē hāish ăshĕr lō hālăkh băhătzăth reshāhīm, ū-bhedhĕrĕkh chattāīm lō gnāmādh, ū-bhemōshăbh lētzīm lō yāshābh. 2. Kī-ĭm bethōrăth Yehōvāh chephtsō ū-bhethōrāthō yĕhgĕ yōmam vālāīlāh. 3. Vehāyāh kehēts shāthool gnăl pălghē māīm, ăshĕr pĭryō yĭttĕn behĭttō, vehālēhoo lō yĭbbōl vecōl ăshĕr yăhăsĕh yătslīăch. 4. Lo-kēn hāreshāhīm, kī-im cămmōts ăshĕr tĭddephĕnnoo rooach. 5. Gnăl-kēn lō-yākŭmoo reshāhim bămmishpāt, vechăttaīm bāhădhăth tsăddīkīm. 6. Kī-yōdhēăng Yehōvāh dĕrĕk tsăddīkīm, vedhĕrĕk reshāīm tōbhēdh.

sultant pariter, adversus Yehovam, et-adversus Unctum-(vel Messiam) ejus? 3. (*Dicentes,*) Dirumpamus vincula-eorum; et-projiciamus a-nobis funes-eorum. 4. *Ille* habitans in-cœlis ridebit, Dominus subsannabit eos. 5. Tunc loquetur ad-eos in-irâ-suâ, et-in-furore-suo terrebit-eos; 6. (*Dicens,*) Et-ego unctione-inauguravi regem-meum, super Sion, montem sanctitatis-meæ. 7. Enarrabo ipsum statutum, Yehovah dixit ad-me, Filius-meus *es* tu, Ego hodie genui-te. 8. Postula a-me, et-dabo gentes hæreditatem-tuam; et-possessionem-tuam fines terræ: 9. Conteres-eos in-virga ferrea: sicut-vas (fingentis, i. e.) figuli penitus-disperges-eos. 10. Et-nunc, reges, intelligite, erudimini-vos, judices terræ. 11. Servite Yehovæ in-timore, et-exultate in-tremore. 12. Osculamini filium ne-fortè irascatur, et-pereatis *e* viâ, cùm exarserit vel-paululum ira-ejus. Beati (*sunt*) omnes confidentes in-eo![a]

PSAL. III.

Canticum Davidis in-fugiendo (in fugâ)-ejus à-faciebus

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[a] *Pronunciation of Psalm II.*

1. Lāmmāh rāgĕshoo gōĭm ooleümmim yĕhgoo rīk. 2. Yithyatseboo malkē ĕrĕts vĕrōzenim nōsedoo yāchăd gnal (or hhal) Yehovah, ve-gnal Meshichō. 3. (*Ōmerim*) nĕnattekā eth-mōserothēmo, vĕ-nashlĭcah mimménnoo gnabhothēmo. 4. Yoshēb bashshāmaīm yischāk, Adōnāi yilhaglāmō. 5. Az yĕdhabbēr ēlēmo bheappō, oobhacharōno yebhahalēmo. 6. Vāăni nasachti malki gnal Tsion har-kŏdshi. 7. Asapperāh el-chōk Yehōvah āmar ēlai, bĕni attah, āni hayyōm yelidhtikā. 8. Sheal mimmenni ve-ettĕnā gōĭm nachalātheka va-achuzzātheka aphsē ārets. 9. Terōhēm beshēbhet barzel, kiclee yōtsēr tenappetsēm. 10. Ve-hattāh melākīm haskiloo, hivvaseroo shōphetē ārets. 11. Gnibdoo eth-Yehovah beyĭrāh, ve-giloo birhādah. 12. Nashshekoo bhar, pen-yĕĕnăph ve thobhedoo dherek kee yibhar kĭmhat appō, ashrē cōl-khōsē bhō.

Abshalom filii-sui. 2. Yehovah quám multiplicati-sunt angustiatores-mei: multi insurgentes adversum-me. 3. Multi dicentes animæ-meæ, non (*est*) salus ei in-Deo, Selah. 4. Et-tu, Yehovah, clypeus pro-me: gloria-mea, et-exaltans caput-meum. 5. Voce-mea ad Yehovam clamabam: et-exaudivit-me de-monte sanctitatis-suæ, Selah. 6. Ego accubui, et-dormivi, evigilavi: quia Yehovah sustentabit-me. 7. Non timebo à-decem-millibus populi: qui circumquaque posuerunt (*se*) contra-me. 8. Surge Yehovah, serva-me Deus-mi, quia percussisti omnes inimicos-meos maxillâ: dentes impiorum confregisti. 9. Ad-Yehovam (*pertinet*) illa-salus: super populum-tuum (*est*) benedictio-tua. Selah.[a]

PSAL. IV.

Præcentori in-instrumentis-pulsatilibus canticum Davidi. 2. In-invocando-me (invocatione-meâ) exaudi-me, Deus justitiæ-meæ, in-angustiâ dilatationem-fecisti mihi: miserere-mei, et-audi orationem-meam. 3. Filii viri usque quo gloriam-meam (*vertetis*) in-ignominiam? diligetis inane, studiose-quæretis mendacium? Selah. 4. Quin-scitote quòd segregavit Yehovah pium sibi: Yehovah exaudiet, in-clamando-me ad-eum. 5.

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[a] *Pronunciation of Psalm III.*

1. Mizmōr le Dhavidh bebhorchō mippĕnē Abhshālōm bĕnō. 2. Yehovah mah-rabboo tsarai, rabbim kamīm gnalai. 3. Rabbim ōmerim lenaphshi ēn (ain) yeshoohātha lo bhelōhim. 4. Ve-atta Yehovah māgheen bahădi, kebōdi oomērim rōshi. 5. Kōli el-Yehovah ekrā, vayyahanēni mēhar kodsho, sĕlāh. 6. Ani shacabhti va-ishāna, hekitsōthi ki Yehovah yismechēni. 7. Lo eera mēribhbhoth gnam (or hām) asher sabib shāthoo gnālai. 8. Koomah Yehovah, hoshihēni, Elōhai, ki-hikkeetha eth-cŏl-oyebai lechi, shinnē reshāhim shibbarta. 9. Laihovah hayeshoohah gnal-gnammeka, birkātheka, sĕlāh.

Contremiscite, et-nè peccetis: cogitate in-corde-vestro, super cubili-vestro et-tacete, Selah. 6. Sacrificate sacrificia justitiæ; et-confidite in Yehovah. 7. Multi dicentes; Quis videre-faciet-nos bonum? Eleva super-nos lucem facierum-tuarum, Yehovah. 8. Dedisti lætitiam in-corde-meo; a-tempore (*quo*) frumentum-eorum et-mustum-eorum multiplicata-sunt. 9. In-pace pariter accubabo, et-dormiam, quia tu Yehovah solus, in-fiducia facies-habitare-me.

PSAL. V.

Præcentori super Hannechiloth[a] canticum Davidi. 2. Verba-mea percipe-auribus Yehovah: intellige meditationem-meam. 3. Attende voci clamoris-mei rex-mi, et-Deus-mi: quoniam ad-te orabo. 4. Yehovah manè audies vocem-meam, manè disponam (*preces*) tibi, et-speculabor. 5. Quia non *es* Deus volens impietatem tu: non cohabitabit-tibi malus. (v. malum.) 6. Non consistent vesani coram oculis-tuis: odisti omnes operantes iniquitatem. 7. Perdes loquentes mendacium, virum sanguinum et-doli abominabitur Yehovah. 8. Et-ego in-multitudine misericordiæ-tuæ introibo domum-tuam, incurvabo-me in templo sanctitatis-tuæ in-timore-tuo. 9. Yehovah duc-me in-justitia-tua, propter inimicos-meos; dirige coram-facies-meas viam-tuam. 10. Quoniam non in-ore-ejus rectum, intimum-eorum pravitates, sepulchrum patens guttur-eorum, linguâ-suâ blandiuntur. 11. Desola-eos, Deus, decidant a-consiliis-suis: in-multitudine prevaricationum-eorum expelle-

[a] Forsan, super instrumentis *pneumaticis*, quia *perforari* solent. Hebr. חלל. *Bythner.*

eos, quoniam rebellaverunt contra-te. 12. Et-lætabuntur omnes confidentes in-te, in-seculum præconia-canent, et-operire-facies super-eos: et-exultabunt in-te amantes nomen-tuum. 13. Quia tu benedices justo Yehovah: sicut-scuto benevolentiâ coronabis-eum.

PSAL. VI.

Præcentori in-instrumentis-pulsatilibus super octavam canticum Davidi. 2. Yehovah ne in-irâ-tuâ arguas-me: neque in-ardore-tuo corripias-me. 3. Miserere-mei Yehovah, quoniam debilis ego *sum:* sana-me, Yehovah, quoniam conturbata-sunt ossa-mea. 4. Et-anima-mea territa-est valde; et-tu Yehovah, usque quò? 5. Revertere Yehovah, eripe animam-meam, serva-me propter misericordiam-tuam. 6. Quoniam non *est* in-morte memoria-tui: in-sepulchro quis confitebitur tibi? 7. Laboravi in-gemitu-meo, natare-faciam in-omni nocte lectum-meum: in-lachrymâ-meâ stratum-meum liquefaciam. 8. Corrosus-est præ-indignatione oculus-meus: inveteravit propter-omnes angustiatores-meos. 9. Recedite à-me omnes operantes iniquitatem, quoniam audivit Yehovah vocem fletus-mei. 10. Audivit Yehovah supplicationem-meam: Yehovah orationem-meam accipiet. 11. Pudore-afficientur, et-terrebuntur valdè omnes inimici-mei: Revertentur, pudore-afficientur subitò.

PSAL. VII.

Cantio-erratica[a] Davidi quam cecinit Yehovæ super verba Cush Benjamitæ. 2. Yehovah Deus-mi, in-te speravi: sal-

[a] *I. e.* varia, quæ omnibus rationibus musicæ simul decantabatur. Buxtorf.

vum-me-fac ab-omnibus persequentibus-me, et-eripe-me. 3. Ne-fortè rapiat ut-leo animam-meam: lacerans, et-non liberans. 4. Yehovah Deus-mi, si feci istud, si est iniquitas in-volis-meis. 5. Si retribui pacifico-meo malum, etiam-erui angustiatorem-meum gratis. 6. Persequatur inimicus animam-meam, et-comprehendat, et-conculcet in-terram vitam-meam, et-gloriam-meam in-pulvere faciat-habitare. Selah. 7. Surge Yehovah in-furore-tuo, eleva-te propter-indignationes hostium-meorum: et-suscita ad-me judicium (*quod*) præcepisti. 8. Et-congregatio populorum circumdabit-te: et-propter-eam in-altum revertere. 9. Yehovah judicabit populos: judica-me, Yehovah, secundum-justitiam-meam, et-secundum-perfectionem-meam super-me. 10. Consumatur nunc malum impiorum, et-stabilies justum, et-(*qui*)-probans corda, et-renes (*est*) Deus justus. 11. Clypeus-meus super Deum, servantem rectos corde. 12. Deus judex justus, et-Deus indignans in-omni die. 13. Si non conversus-fuerit, gladium-suum acuet: arcum-suum tetendit, et-paravit-illum. 14. Et-ei parare-fecit vasa mortis: sagittas-suas in-ardentes efficiet. 15. Ecce parturiet iniquitatem, et-concepit perversitatem, et-peperit mendacium. 16. Cisternam excidit, et-effodit-eam: et-cadet in-foveam (*quam*) faciet. 17. Convertetur perversitas-ejus in-caput-ejus: et-super verticem-ejus violentia-ejus descendet. 18. Laudabo Yehovam secundum-justitiam-ejus: et-psallam nomini Yehovæ altissimi.

PSAL. VIII.

Præcentori pro torcularibus canticum Davidi. 2. Yehovah Domine-noster, quàm illustre nomen-tuum in-universâ-terrâ;

qui posuisti laudem-tuam super cœlos. 3. Ex-ore parvulorum, et-sugentium fundâsti fortitudinem propter angustiatores-tuos; ad-cessare-faciendum inimicum, et-ulciscentem-se. 4. Quum videbo cœlos-tuos, opus digitorum-tuorum: lunam, et-stellas quas præparâsti. 5. Quid (*est*) homo, quòd recorderis-ejus: et-filius hominis, quòd visites-eum? 6. Et-deficere-facies-eum paululum à-Deo: et-gloria, et-decore coronabis-eum. 7. Dominari-facies-eum in-operibus manuum-tuarum: omnia posuisti sub pedibus-ejus. 8. Pecus, et-armenta, universa-ipsa: et-etiam bestias campi. 9. Volatile cœlorum, et-pisces maris: (*omne*) transiens semitas marium. 10. Yehovah Domine-noster, quàm illustre (*est*) nomen-tuum in-universâ terrâ!

PSAL. IX.[a]

Præcentori super mortem Labbēn canticum Davidi. 2. Celebrabo Yehovam in toto corde meo: narrabo omnia mirabilia-tua. 3. Lætabor, et exultabo in te: canam nomen tuum, Altissime. 4. In revertendo inimicos meos retrorsum: impingent et peribunt a faciebus tuis. 5. Quoniam fecisti judicium meum, et causam meam: sedisti in solio judicans justitiam. 6. Increpâsti gentes; perdidisti impium: nomen eorum delêsti in seculum, et sempiternum. 7. O inimice, consummatæ sunt vastitates in æternum et urbes destruxisti: periit memoria earum ipsis. 8. Et Yehovah in seculum sedebit: paravit ad judicium solium suum. 9. Et ipse judicabit orbem in justitia: jus dicet populis in rectitudinibus. 10. Et erit Yehovah exaltatio pauperi: exaltatio ad tempora in angustiâ. 11. Et-

[a] In hoc et sequentibus Psalmis *vincula* consultò omittuntur.

sperabunt in te scientes nomen tuum: quia non dereliquisti quærentes te, Yehovah. 12. Cantate Yehovæ habitanti in Sione: annunciate in populis opera ejus. 13. Quoniam quærens sanguines eorum recordatus est: non oblitus est clamoris afflictorum. 14. Miserere mei, Yehovah, vide afflictionem meam ab odientibus me, exaltans me de portis mortis. 15. Ut narrem omnes laudes tuas (*vel*, omnem laudem tuam) in portis filiæ Sion: exultabo in salute tua. 16. Demersæ sunt gentes in foveam (*quam*) fecerunt: in reti quod absconderunt, captus est pes eorum. 17. Notus est Yehovah, judicium fecit, in opere volarum suarum illaqueatus est impius: res meditanda! Selah. 18. Revertentur impii ad sepulchrum: omnes gentes oblitæ Dei. 19. Quoniam non in æternum oblivioni tradetur egenus: expectatio pauperum (*non*) peribit in perpetuum. 20. Surge Yehovah ne roboretur homo: judicentur gentes coram faciebus tuis. 21. Pone Yehovah timorem super eis; *ut* sciant gentes *quòd* ipsi *sint tantum* homines. Selah.

PSAL. X.

Quare, Yehovah stabis in longinquo: abscondes te in temporibus in angustiâ? 2. In superbia impius insequetur afflictum: capiantur in cogitationibus quas excogitaverunt. 3. Quoniam gloriatur improbus super desideriis animæ suæ: et avaro benedixit, exacerbavit Yehovam. 4. Impius secundum fastum nasi sui nequaquam inquiret; Deum non *esse*, *sunt* omnes cogitationes ejus. 5. Dolore afficientur viæ ejus in omni tempore, in altitudine sunt judicia tua ex adverso ejus: *secundum* omnes hostes suos, sufflabit in illos. 6. Dixit in corde suo, non

movebor in generationem et generationem, quòd non *ero* in malo. 7. Execratione os ejus plenum est, et dolis, et fraude; sub lingua ejus perversitas, et iniquitas. 8. Sedebit in insidiis villarum, in latibulis occidet innocentem: oculi ejus contra pauperem delitescent. 9. Insidiabitur in latibulo, sicut leo in tugurio suo insidiabitur ad rapiendum afflictum: rapiet afflictum in trahendo eum in rete suum. 10. Conteret se, humiliabitur, et cadet in robustis ejus congregatio pauperum. 11. Dixit in corde suo: oblitus est Deus: occultavit vultus ejus, non vidit in æternum. 12. Surge Yehovah, Deus, eleva manum tuam, ne obliviscaris afflictorum. 13. Propter quid irasci fecit impius Deum? dixit in corde suo, non requires. 14. Vidisti quippe tu perversitatem et iram respicies; ad rependendum *est* in manu tuâ, super te relinquet *se* pauper. pupillo tu fuisti adjutor. 15. Contere brachium impii, et mali, quæres impietatem ejus *usquedum* non invenies. 16. Yehovah rex in seculum et æternum: perierunt gentes de terra ejus. 17. Desiderium mansuetorum audies Yehovah: stabilies cor eorum, attendere-facies aurem tuam. 18. Ad judicandum pupillum, et tenuem, ne addat (*pergat*) ultrà ad conterendum homo de terra (*terrenus.*)

PSAL. XI.

1. Præcentori, Davidi. In Yehovah speravi, quomodo dicetis animæ meæ, fuge ad montem, O avicula. 2. Quoniam, ecce, impii intendent arcum, paraverunt sagittam suam super nervum, ad jaculandum in caligine in rectos corde. 3. Quum fundamenta destruentur, justus quid faciet? 4. Yehovah *est*

in templo sanctitatis suæ; Yehovah, in cælis *est* solium ejus: oculi ejus intuentur, palpebræ ejus probabunt filios hominis. 5. Yehovah justum probabit; impium ac diligentem iniquitatem odit anima ejus. 6. Pluet super impios laqueos, ignem, et sulphur: et ventus procellarum *erit* portio calicis eorum. 7. Quoniam justus Yehovah justitias diligit: rectum intuetur vultus ejus.

PSAL. XII.

1. Præcentori super octavam canticum Davidi. 2. Serva me, Yehovah, quoniam defecit misericors; quoniam desierunt fideles a filiis hominis. 3. Mendacium locuti sunt, quisque cum proximo suo; labio blanditiarum in corde et corde, (*i. e.* duplici corde) loquuntur. 4. Exscindit Yehovah omnia labia blanditiarum, linguam loquentem magna. 5. Qui dicunt, linguâ nostrâ prævalebimus; labia nostra nobiscum; quis *est* dominus nobis? 6. Propter vastitatem pauperum, propter gemitum egenorum, nunc surgam, dixit Yehovah; ponam in salute a laqueis quos injecerat illi. 7. Verba Yehovæ *sunt* verba pura, *sicut* argentum excoctum in catino super terram (vel, terreno), defæcatum septies. 8. Tu, Yehovah, custodies eos, servabis eum a generatione hac in seculum. 9. Circumquaque impii obambulant, quum exaltatur vilitas filiorum hominis.

PRAXIS.

PSALMUS I. א.

The first Psalm, with interlineary Pronunciation, Latin and English Version, and grammatical Praxis.

הלך	לא	אשר ו	האיש	אשרי Ver. 1.
halak	lo	asher	haish	ashree
ambulavit	non	qui	illius viri	O beatitudines
			ille vir	(est) beatus vel
hath-walked	not	who	of that man	oh the blessedness

לא	חטאים	ובדרך	רשעים	בעצת
lo	chattaim	oo-bhe-dherek	reshahim	bahatsath
non	peccatorum	et in viâ	improborum	in-consilio
not	of sinners	and in the way	of the ungodly	in the counsel

ישב :	לא	לצים	ובמשב	עמד
yashabh	lo	lētsim	oo-bhe-moshabh	gnamad
sedit	non	derisorum	et-in-sede	stetit
hath-sat	not	of-scorners	and in the seat	hath-stood

[No. 1.] אשרי (ash-ré) *beatitudines*, or adjectively *beatus;* rendered by the LXXII. interpreters μακάριος, and by the Jewish Targum טוּבֵיהּ, the *blessedness of him.* A noun pl. mas. without a singular and also in Regimen. It is read twenty-six times in the Psalms, and of these only once with an affix, Ps. cxxviii. 2, אַשְׁרֶיךָ, *beatitudines tuæ*, i. e. *beatus tu* (eris). It may also be explained adverbially, *bene*, *beatè*, *feliciter*, "oh, how *happily* shall he live!" It is

elegantly used with an ellipsis of the following noun in Ps. lxv. 5. אַשְׁרֵי תִּבְחַר, *beatus* ille quem *elegeris.* Its root is אָשַׁר, *beate incessit, recto pede ambulavit,* and is therefore synonymous with יָשַׁר, *rectus fuit,* he was *upright,* the letters א and י being interchanged. The accent to the left hand is Munach, a conjunctive, preceded by an ancient accent which the Jewish grammarians did not term Metheg but גַּעְיָא, *mugītus,* or *elevation of voice,* as it occurs (else) only at the beginning of a word, from גָּעָה, *mugio.* Vid. Job, vi. 5.

[2.] הָאִישׁ (ha-ísh) *illius viri.* אִישׁ, *vir,* an honourable man, or man in general, as in 1 Chr. xvi. 21, *non permisit,* לְאִישׁ, *viro,* to hurt them; whereas in the parallel passage, Ps. cv. 14, the word אָדָם, *Adam,* is used. It likewise signifies *every one, quilibet,* as in Ps. xii. 3, *loquuntur vanitatem,* אִישׁ, *vir,* that is, *quilibet.* In Ps. xlix. 3, it signifies an *illustrious* person, גַּם בְּנֵי־אָדָם גַּם בְּנֵי־אִישׁ as well the sons of *Adam,* as the sons of *Ish,* i. e. low and high. In Gen. iii. 6, לְאִישָׁהּ, *marito suo,* with ל the dative prefix. Its plural אִישִׁים occurs three times only, but its general plural אֲנָשִׁים supposes a sing. אֱנֶשׁ (analogous to חִין from חֵנֶן, כִּיס from כֶּנֶס, &c.,) hence its fem. with dagesh אִשָּׁה of which the pl. (אִשֹּׁת occurs only Ez. xxiii. 44,) נָשִׁים. The accent is Rebhia, a disjunctive.

[3.] אֲשֶׁר (ashér) *qui.* A pronoun relative, indeclinable, *qui, quæ, quod:* and sometimes a conjunction, *quoniam, quòd, ut.* Buxtorf assigns it to the root אָשַׁר, *incessit.* Its synonymous particles are הַ and שֶׁ. The relative הַ is always used in the nominative case; not so אֲשֶׁר and שֶׁ. Some considering שׁ as an abbreviation of אֲשֶׁר, reject the genitive case of pronouns, which they regard as compounds of שׁ and their datives; as, שֶׁלִּי, i. e. שׁ for אֲשֶׁר and לִי, *quod (est) mihi, &c.,* Vid. Heb. Gr. p. 18. אֲשֶׁר is found in the Psalms with two prefixes, וַאֲשֶׁר, *et quod* or *et qui,* and כַּאֲשֶׁר, *secundum quod.* Accent, Mapahh, a conjunctive, followed by Pesick.

[4.] לֹא (lo) non. An adverb of negation or forbidding when joined to verbs. בְּלֹא, *with not* (compare the English *without*), acts as a preposition before substantives; *sine, absque*, as in Ps. xvii. 1, בִּלְא שִׂפְתֵי מִרְמָה, *in non labiis*, i. e. *absque labiis doli.* It occurs only thirty-five times in Scripture with ו intermediate, thus לוֹא, and is found in the Psalms with four prefixes, as שֶׁלֹּא, *quod non;* with ה interrogative, as הֲלֹא, *an non?* וְלֹא, *et non*, and בְּלֹא *in non.* The similarity of sound in לֹא, *non*, and לוֹ, *illi*, has probably led to the discrepancy of MSS. in Is. ix. 3, one person, perhaps, reading aloud as another wrote down. The accent is Merca, a conjunctive.

[5.] הָלַךְ (ha-lákh) *ambulavit, ivit, incessit.* It is used metaphorically of life, morals, and actions. The following persons of the Præter of Kal are found in the Psalms. הָלַךְ, *ambulavit*, הָלַכְתִּי, *ambulavi*, הָלְכוּ, *exiverunt:* and in a pause (ִ) is changed into (ֶ) as חָלְכוּ, *ambulârunt*, Ps. cxix. 3. The accent of הָלַךְ is Sarka, disjunctive, (vid. Accents, Nos. 13 and 31) not conjunctive, as it is postpositive.

[6.] בְּעֵצַת (*ba-hatsáth*), *in consilio.* From יָעַץ, *consuluit*, comes the noun fem. עֵצָה, *consilium*, which implies as well the *counsel* adopted as the *measure* when executed. The termination ה is changed into ת in regimen, (ָ) into (ֵ) and under the guttural into (ַ) by which the word becomes עֲצַת, *consilium.* In the Pss. it is found with two præfixes, וְ, *et*, and בְּ, *in*, which have (ְ) under them on account of the following (ַ). Its plural is עֵצוֹת and מֹעֵצוֹת, *consilia;* the former occurs only three times in Scripture. The accent is Yerach, a conjunctive, preceded by Metheg, which enables the short vowel to form a simple syllable.

[7.] רְשָׁעִים (*reshahīm*) *improborum.* From רָשַׁע *condemnare, in-*

justum comprobare. A forensic term, the opposite of which is צָדַק, *justificare.* The original meaning is *inquietum esse,* to be restless, as in Is. lvii. 20: "The wicked are like the troubled sea," &c., because an accusing conscience alloweth no rest to mind or body. The noun רָשָׁע is rendered by the LXXII., ἀσεβής, *improbus, inquietus, turbidus.* With præfixes it is thus read, מֵרָשָׁע, *ab improbo,* הָרָשָׁע, *ille improbus,* וְרָשָׁע, *et improbus,* לָרָשָׁע, *isti improbo,* (ה emphatic being implied), וְלָרָשָׁע, *et isti improbo.* In the plural (ו) being changed into (:) it becomes רְשָׁעִים, *impii,* and takes the same præfixes. In Regimen, the termination יִם becomes יֵ, (ו) is changed into (:) and the prior (:) into (·) which gives רִשְׁעֵי *impii,* Ps. lxxv. 9. The accent to the left being Merca, and the other Mahpahh, the compound accent is termed Merca-Mahpahh. Vid. Accents, No. 3.

[8.] וּבְדֶרֶךְ (oo-bhe-dhérek) *et in viâ.* From דָּרַךְ, *calcavit,* comes דֶּרֶךְ *via,* com. gen. also, *mos, consuetudo, studium,* which are metaphorically the *ways* of men. In a pause, the former (ֶ) being changed into (ַ) it is דָּרְכָה. With prefixes, מִדֶּרֶךְ, *a viâ,* or *propter viam;* בְּדֶרֶךְ *in viâ,* but בְּזֶה דֶּרֶךְ *in hac viâ,* ה emphatic being omitted. In the form וּבְדֶרֶךְ, *et in viâ,* ו is changed into וּ because of the following *labial* ב. Accent, Munach, a conjunctive.

[9.] חַטָּאִים (chattaím) *peccatorum.* From חָטָא, *peccare,* a *scopo aberrare,* a noun plural masculine without a singular, deduced from the conjugation Pihel, and therefore signifying *intensity* and *habit.* חַטָּאִים therefore means *habitual transgressors,* in any duties, but especially religious ones. It is found in the Psalms with one præfix, (see verse 5.) The accent is Tiphhha anterius, a disjunctive and præpositive.

[10.] עָמַד (gnamad) *stetit.* Præt. of Kal, which is thus declined in the Ps. עָמַד *stetit,* vel *ab opere destitit,* and in a pause (-) is changed

into (ך) thus, עָמָד (*gnamād*). The fem. is עָמְדָה *stetit illa*, עָמְדוּ, *steterunt*, and in a pause עָמְדוּ (׃) being changed into (ך). In לֹא עָמַד the accent is Merca, a conjunctive, followed by Athnach, a disjunctive, or pause of the first class.

[11.] וּבְמוֹשָׁב (oo-bhe-mosháb), *et in sede*. From יָשַׁב, *sedit*. An heemantic noun masc. ו being changed into וֹ, מוֹשָׁב, *sedes*, a place in which one *sits*, *remains*, or *abides*, as a house, city, *seat*, &c.; hence in Ps. cvii. 4, עִיר מוֹשָׁב, *civitas habitationis*, i. e., a *habitable* city. With præfixes לְמוֹשָׁב, *in habitationem*, וּבְמוֹשַׁב, *et in consessu*, (which the Targum renders וּבְסִיעַת, *et in societate*.) The final (ך) being changed into (-) in regimen.

[12.] לֵצִים (lētsím) *derisorum*. From לוּץ, *deridere*, *illudere* (which is always taken in a *bad* sense), comes the part. לֵץ *deridens sophista*, a scoffing caviller. In plural לֵצִים which the LXII. render λοιμῶν, *pestium*, seu *pestilentium* hominum. וּבְמוֹשַׁב לֵצִים. The accent is Merca, a conjunctive followed by Rebhia-Geresh a disjunctive and composite.

[13.] יָשַׁב (yashábh) *sedit*, for an indefinite time; also *habitavit*. Præt. Kal. is יָשַׁב, but in a pause יָשָׁב; 2nd person, יָשַׁבְתָּ, *sedisti*; 1st person, יָשַׁבְתִּי, *sedi*; יָשְׁבוּ, *sederunt*, *habitârunt*, and in Ps. lxix. 36, with ו conversive of the Præter, וְיָשְׁבוּ, *et habitabunt*; also 1st person plural יָשַׁבְנוּ, *sedimus*. לֹא יָשַׁב. Accents, Munach a conjunctive, followed by Sylluk, the greatest disjunctive, with Soph-pasuk.

Note on Vau conversive.—In a continued sentence, one *time* is generally carried through the whole period. Therefore if a future precede, and a præter follow, that præter must be rendered by a future time, and *vice versâ*, as in Ps. i. 2, 3, יֶהְגֶּה (yehge) *meditabitur*, וְהָיָה, (ve-haja), *et erit*, properly *fuit*. Vid. Gr. ch. 9, 4.

חֶפְצוֹ	יְהוָֹה	בְּתוֹרַת	אִם	כִּי ו	V. 2.
chephtso	Yehova	bethorath	im	kée	
oblectatio-ejus	Yehovæ	in-lege	certe	quia	
is his delight	of Yehova	in the law	for truly		

וּבְתוֹרָתוֹ	יֶהְגֶּה	יוֹמָם	וָלָיְלָה :
oo-bethorātho	yehge	yomam	va-laila
et-in-lege-ejus	meditabitur	interdiu	et-noctu
and in his law	he will meditate	by day	and by night

[14.] כִּי ו אִם (kee-im) *sed, quòd si; quia certe*, Buxt. כִּי, *quià quoniam*, Ps. i. 6; *cum, quando*, Ps. ii. 12; *quamvis*, Ps. xxv. 11; *etsi*, Ps. xli. 5. With a præfix וְכִי, *et cùm*, Ps. cxx. 7. אִם is conditional, *si*, Ps. vii. 4. These two words כִּי ו אִם are either disjunctive, *quod si, nam si*; or adversative, *sed*. A short perpendicular line called *pesick* (*pausula*) is placed between them, and refers to music. The accents are Mahpahh, a conjunctive, here a small disjunctive, and Tiphhha, a disjunctive.

[15.] בְּתוֹרַת (be-thoráth) *in lege*. From יָרָה, *jecit, projecit*, in Hiphil. הוֹרָה *docuit, instituit:* תּוֹרָה, *doctrina*, is an heemantic noun fem. signifies the learning in which any person is instructed as it were by the utterance (jactatione) of words. Hence, *a law*, whereby rectitude is inculcated. The final ה being changed into ת in regimen, it becomes תּוֹרַת *lex*, and with the præfix בְּ, in בְּתוֹרַת *in lege*. Accented with Merca, a conjunctive.

[16.] יְהוָֹה (Yehova) *Yehovæ*. An heemantic noun formed by (י) (as proper names, such as Isaac, Jacob, &c., usually are in Hebrew) from הוה, or rather היה, *fuit*, as the letters ו and י are readily interchanged. The accent is Rebhia, a lesser disjunctive. This is the sacred name of God, derived from his essential character of *self-existence*, as implied in Exod. iii. 14, אֶהְיֶה אֲשֶׁר אֶהְיֶה *ero qui ero*,

wherein the future, according to the genius of this language, implies *perpetuity*, including the consideration of the past and present. The LXXII. render it ἐγώ εἰμι ὁ ὤν, *ego sum ille qui est:* where the participle ὤν, in Latin *ens*, expresses existence, and thereby marks the distinction from *idols*, which *non sunt*, do not exist of themselves; or YEHOVA may mean the "foundation of Being," because everlasting existence is a peculiar quality of Him alone, and by Him all things originate and exist. Many suppose that the Gentiles (tradionally) derived the name *Jove* from this sacred name, as the Greeks are found to have formed the name Ζεὺς from ζώη life; implying that their supreme being was the fountain of life. But when the word אֲדֹנָי precedes or follows יהוה, the latter is pointed thus, יְהוִֹה according to the punctuation of אֱלֹהִים, *Elohim*, in which form it is read in Ps. lxix. 7; lxxi. 5; cix. 21; cxl. 8; cxli. 8.

On the name יהוה the learned Dr. Hales (Chron. vol. iii.) makes the following observation: "The true ancient pronunciation of this glorious and awful name was lost by the superstitious scruples of the Jews to utter it, perverting the meaning of Deut. xxviii. 58, and substituting for it *Jehovah*, formed by the vowels of *Ælohim*. But the primitive pronunciation has been fortunately preserved in several of the heathen classics, according to the pronunciation of those foreigners who had early intercourse with the Israelites, and afterwards with the Jews. Thus the *Clarian Oracle* (founded before the Trojan war), in answer to the inquiry, "Which of the Gods is he to be reckoned, who is called ΙΑΩ?" uttered a remarkable response, preserved by Macrobius, of which this is a part:

> *Φράζεο τὸν πάντων ὕπατον Θεὸν ἔμμεν'* ΙΑΩ.
> "Learn that the God supreme of all is ΙΑΩ."

[17.] חָפְצוֹ (chephtso) *oblectatio ejus.* From חָפֵץ, *voluit*, is formed

the noun radical of five points חֵפֶץ, *voluntas, complacentia, &c.*, signifying any inclination or propensity; in the Psalms it is found with three præfixes, on account of which (ֶ) penult becomes (ַ), (ָ) in the ult. syllable becomes (ַ), and from the former (ַ) comes (ָ). Hence חֶפְצִי, *oblectatio mea.* חֶפְצוֹ, *oblectatio ejus*, which the LXXII. render *τὸ θέλημα αὐτοῦ, voluntas ejus;* חֶפְצָם, *oblectatio eorum.* The accent is Merca Mahpahh, a composite accent, a pause or disjunctive of the first class.

[18.] וּבְתוֹרָתוֹ (oo-bhe-thorath-o) *et in lege ejus.* תּוֹרָה, *lex* (vide Num. 15) with affixes changes ה into ת. Hence תּוֹרָתִי, *lex mea;* תּוֹרָתְךָ, *lex tua.* In a pause (ַ) being changed into (ָ) thus תּוֹרָתְךָ. With præfixes; מִתּוֹרָתְךָ, *de lege tuâ*, and in a pause, מִתּוֹרָתְךָ (as before), וְתוֹרָתְךָ, *et lex tua*, כְּתוֹרָתְךָ, *secundum legem tuam.* With two præfixes וּבְתוֹרָתוֹ, *et in lege ejus*, וּמִתּוֹרָתְךָ, *et de lege tuâ.* In the plural it forms תּוֹרוֹת, from whence with præfix and affix וְתוֹרוֹתָיו, *et lege ejus*, Ps. civ. 45. Accents, Metheg in the third syllable, followed by Merca, a conjunctive.

[19.] יֶהְגֶּה (yehge) *meditabitur.* From הגה, which in its primary signification means *auferre, removere.* When referred to internal feeling, it denotes that impulse of the mind which we, as it were, *remove* from within, when we give it utterance; and since it does not exclusively signify articulate speech, it is also applied to doves and lions, who are said *gemere*, and *rugire.* יֶהְגֶּה is the Fut. Kal, which is thus declined. אֶהְגֶּה, *meditabor*, with dagesh lene (ה being quiescent in (ֶ)) יֶהְגֶּה, *meditabitur*, masculine for יֶהְגֶּה, and thus in the fem. תֶּהְגֶּה, *meditabitur*, scil. *lingua*, Ps. xxxv. 28; in plural יֶהְגּוּ, *meditabuntur.* Targum מְרַכְּנִין, *clamant*, likewise *mussitabunt*, Ps. cxv. 7, (for יֶהְגֶּה,) ה being excluded. The accent is Rebhia-Geresh, a lesser disjunctive. Vid. Accents, No. 11.

[20.] יוֹמָם (yomám) *interdiu.* יוֹם, *dies*, the day, as well natural as artificial; and with ם heman. יוֹמָם, *interdiu*, as if מִיּוֹם, *de die*, that is, always, whensoever disengaged from business. Accent, Merca, a conjunctive.

[21.] וְלַיְלָה (va-láila) *et noctu.* לַיִל, *nox*, in which beasts *howl*, borrows its signification from יָלַל, *ululavit.* A heteroclite noun, being masculine in the singular, and feminine (as to the form) in the plural. With ה, which is only ornamental, it becomes לַיְלָה, the (·) under י being changed into (:), the accent being preserved on the penultima. And in a pause לַיְלָה, (-) being changed into (ֵ). In the plural, by a crasis or mixture of vowels, it is לֵילוֹת, *noctes*, and with a præfix בְּלֵילוֹת, *in ipsis noctibus*, (ה emphatic being excluded,) Ps. xcii. 3. The accent is Sylluk, followed by Soph Pasuk.

עַל־פַּלְגֵי	שְׁתוּל	כְּעֵץ	וְהָיָה	V. 3.
palghē gnal	shathool	ke-hētz	ve-hayah	
super rivos	plantatum	sicut lignum	et erit	
beside the rivers	planted	as a tree	and he shall be	

בְּעִתּוֹ	יִתֵּן	פִּרְיוֹ	אֲשֶׁר	מַיִם
behitto	yitteen	piryo	asher	ma-yim
in tempore suo	dabit	fructum suum	quod	aquarum
in its season	will give	its fruit	which	of waters

אֲשֶׁר־יַעֲשֶׂה	וְכֹל	לֹא־יִבּוֹל	וְעָלֵהוּ
yahase-asher	ve-cōl	yibbōl lo	ve-haleehoo
quod faciet	et-omne	non marcescet	et folium ejus
that he doeth	and all	shall not wither	and its leaf

יַצְלִיחַ׃
yatzliach
prospere-faciet
shall prosper

[22.] וְהִיֹה (ve-haya) *et erit.* The 3rd person sing. masc. præt. Kal. with ו conversive of præt. into fut. and is thus declined: הִיה, *fuit*, wherein ה is quiescent in (ר), שֶׁהִיה, *qui fuit*, Ps. cxxiv. 1, with שׁ relative, וְהִיֹה, *et erit*, with the royal accent *Rebhia*, הִיתָה, *fuit illa*, ה being changed into ת; הָיִית, *fuisti*, ה being changed into י quiescent, הָיִיתִי, *fui*, and הָיִינוּ, *fuimus*. But in the 3rd person plural ה is cast away before ו, and it becomes הָיוּ for הָיהוּ, *fuerunt*, which added to participles denotes the præterimperfect and implies *perseverance;* as עֹמְדוֹת הָיוּ, *erant stantes*, our feet were standing, i. e. stood, *stabant.* Ps. cxxii. 2, and thus in the N. T., Matt. vii. 29, ἦν διδάσκων; and Mar. i. 4, ἐγένετο βαπτίζων. Accent, Rebhia, a disjunctive.

[23.] כְּעֵץ (keheetz) *sicut arbor*, עֵץ, properly *lignum.* It is said of wood both hewn and planted, except in its more tender state. With כ the mark of similitude, in which is inserted dagesh lene after a quiescent marked with a royal accent. Targ. כְּאִילָן, *sicut arbor.* In the plural עֵצִים, *ligna;* and in regimen יִם changed into י, and (ְ) into comp. sheva, it becomes עֲצֵי יַעַר, *ligna sylvæ*, logs of the wood, i. e. sterile trees, Ps. xcvi. 12; also in Ps. civ. 16, we meet עֲצֵי יְהוָֹה, *ligna Domini*, trees of the Lord, or as the Targum explains it, trees of natural production. Accent, Zarka, a disjunctive.

[24.] שְׁתוּל (sha-thoól) *plantata.* The participle pahul of Kal. from שָׁתַל, *plantavit.* Not found with prose writers, but only here and Ps. xcii. 14, also in Hos. ix. and in Ez. xvii. and xix. נָטַע, its general equivalent is used, by way of metaphor, also of fixing nails, a tent, a nation, and the heavens, and in Ps. xciv. 9, of the deeply-seated position of the ear. Accent, Yerach or Yareach ben-yomo, a conjunctive.

[25.] עַל־ (gnal) *juxta.* A preposition, which, as the sentence re-

quires, means *super*, *supra*, *juxta*, *contra*, *apud*, *ad*, *versus*, *in*, and *propter*. From עלה, *ascendit*. It sometimes assumes י in the form of a plural noun in regimen; thus עֲלֵי, *super*, Ps. xxxii. 5. With prefixes, וְעַל and וְעֲלֵי, *et super*; also כְּעַל, *sicut super*, Ps. cxix. 14.

[26.] פַּלְגֵי (palghe) *rivos*. From פלג, *divisit*, comes the noun of six points, פֶּלֶג, *divisio*, *rivus*, *fluvius*, either because it is *separated* from the fountain, or because it divides the land; from this word comes the Greek πέλαγος, and the Latin *pelagus*. In the plural the former (ֶ) being changed into (ַ) and the latter into (ר), it becomes פַּלְגִים, *divisiones*, also *rivi*. With an affix, פַּלְגָיו, *rivi ejus*. In regimen (ר) being changed into (ַ), and the previous (ַ) into (-), it becomes פַּלְגֵי, which the Septuagint render διεξόδους, *decursus*. Where note, that *dagesh lene* is here omitted in the letter ג after sheva quiescent, since this is always absent from the letters *begadhkephath*, when the preceding sheva quiescent has sprung from a long vowel.

[27.] מַיִם (má-yim) *aquarum*. מַיִם, *aqua*, and *aquæ*, has no singular. The dual form denotes the higher waters in the heavens, and the lower in the earth, separated by the intervening atmosphere. In a pause it is written מָיִם. In regimen מֵי, as in Gen. vii. 7, and in Ex. vii. 19, מֵימֵי. With prefixes, חַמַּיִם, *istæ aquæ*, viz., the clouds, Ps. civ. 6. כַּמַּיִם, *sicut istæ aquæ*, denoting copiousness, Ps. xxii. 15. בַּמַּיִם, *in aquis*, Ps. civ. 3. *Eripe me*, מִמַּיִם, *ex aquis*, i. e. from enemies. Accent, Merca Mapach, viz. ֥.

[28.] פִּרְיוֹ (pir-yó) *fructum suum*. From פרה, *fructificavit*, by changing ה into י comes פְּרִי, *fructus*, a noun masculine without a plural, the fruit of the earth, a tree, or the womb. Hence Ps. cxxvii. 3. פְּרִי הַבֶּטֶן, *fructus ventris*. By metaphor, it means a *reward*, as in Ps. lviii. 12. אַךְ־פְּרִי לַצַּדִּיק, *certe fructus*, i. e. *præmium* (est) *justo*. Targum אַגַר טַב, *merces bona*. With a prefix,

מִפְּרִי, *de fructu*, i. e. *pluvia*, Ps. civ. 13. With affixes, the latter (·) being changed into (:), and the previous (:) into (·), it forms פִּרְיוֹ, *fructus ejus*, and פִּרְיָמוֹ, *fructus eorum*, Ps. xxi. 11. Targ. בְּנֵיהֶם, *filii ipsorum*. Accents of אֲשֶׁר פִּרְיוֹ, Mahpahh, a conjunctive, and Pashta, a lesser disjunctive.

[29.] יִתֵּן (yit-tén) *dabit*, shall give. The 3rd person singular, fut. Kal, from נָתַן, *dedit, posuit, tradidit*, נ being changed into dagesh. It is thus declined אֶתֵּן, *dabo*, תִּתֵּן, *dabis*, יִתֵּן and תִּתֵּן, *dabit*, יִתְּנוּ, *dabunt*. With Maccaph, (·) being shortened into (·) it becomes תִּתֶּן־, *dabis*, יִתֶּן, *dabit*. With ו copulative, וְיִתֵּן, *et dabit*, and with ו conversive fut. וְתִתֵּן־, *et dedisti*, וְיִתֵּן, *et posuit*, וְיִתְּנוּ, *et dederunt*. But this verb נָתַן, when לֹא, *non*, precedes and an infinitive follows, signifies *concessit, permisit, &c.*, as לֹא תִתֵּן, *non dabis*, sanctum tuum, לִרְאוֹת, ad videndum foveam, i. e. thou will not suffer, &c., Ps. xvi. 10, and in Ps. xiv. 7, מִי יִתֵּן, *quis dabit?* is equivalent to *vellem utinam*, (see Gram. ch. 7, §. 7 and 10). Accent, Munach *superius*. Vid. Accents, No. 21.

[30.] בְּעִתּוֹ (behit-tó) *in tempore suo*. From עָדָה, *transivit*, a noun עֵדֶת, is contracted into עֵת (so we find לַת instead of לֶדֶת), *tempus*. With prefixes, בְּעֵת and לְעֵת, *in tempore*. With affixes and in the plural it takes dagesh to compensate the loss of the ד, and changes (..) into (·). Hence in the singular בְּעִתּוֹ. In Ps. lxxxi. 16, עִתָּם, *tempus eorum*, means their *punishment*. עֵת is found in the Bible with both masc. and fem. plur., but the latter only in the Psalms. Thus עִתּוֹת, *tempora*, with ל is, לְעִתּוֹת, *in temporibus*, i. e. in *calamities*, Ps. ix. 10. With an affix עִתּוֹתַי, *tempora mea*, Ps. xxxi. 16, mean my *afflictions*. This the LXXII. render κλῆροί μου, *sortes meæ*, but it should probably be καιροί μου, *my opportunities*. The masc. plur. is עִתִּים, and in regimen עִתֵּי, hence with the affix

יו, *āv*, it forms עִתָּיו, *his times*, dagesh being assumed as above to compensate for the lost letter. Hence, also comes the adverbial particle עַתָּה, *nunc, jam*, &c. Accent, Rebhia.

[N. B. Ancient grammarians and some versions supposed the word לְעוּת, Jes. l. 4, to stand for לְעֹת לָעוֹת, from a root עָתַת, *opportune loqui*, whence they preposterously deduced עֵת, *tempus*, but modern lexicographers (following J. G. Eichhorn) deny the existence of such a root, by assigning to the above passage, in accordance with the Vulgate, the meaning of *assistance, support.*]

[31.] וְעַלֵּהוּ (veha-lé-hoo) *et folium ejus.* From עָלָה, *ascendit*, comes עָלֶה, *folium*, from its ascending quality, and means the highest part of the tree by which the fruit is protected. With the affix ה, the radical ה is removed, and hence the word is וְעַלֵּהוּ for וְעַלֶּהָהוּ. Hence the particle עַל, *upon, above, against*, as עָלַי, *against me*, עָלָיו *over him*, &c. Hence, also, the glorious name of God עֶלְיוֹן, Ps. ix. 3. O thou most High! Also עֲלִיָּה, *an upper room*, and in the plural עֲלִיּוֹת, and in Ps. civ. 3. עֲלִיּוֹתָיו, *gnăliyothav*, his upper chambers, i. e. the clouds. Accent, Merca.

[32.] לֹא־יִבּוֹל (lo-yib-bōl) *non marcescet.* From נָבַל, *marcuit, aruit*, to dry up through heat or cold; properly said of leaves, flowers, or fruits, which fall off when they have lost their moisture. יִבּוֹל, is the Fut. of Kal for יִנְבּוֹל, nun lost being compensated by dagesh. It is found in the Psalms in the 3rd person only, and in the plural יִבְּלוּ, *emarcescent.* Targum יִסּוּפוּן, *consumentur*, and by the Septuagint ἐπαλαιώθησαν, *inveterati sunt*, which shows that they read it יִבְלוּ without dagesh, and took it from בָּלָה, *he waxed old.* It is found with ן paragogic יִבּוֹלוּן; in both examples וֹ being used for (:) on account of the pause. Accent, Athnac, a pause.

[33.] וְכֹל (ve-chōl) *et omne.* From כָּלַל, *consummavit, totum absolvit*, comes כֹּל, *omne, totum*, &c., a noun masc. without a plur.;

but if it be joined to a plural it means *omnes, omnia*, &c. With prefixes מִכֹּל, *ab omni*; הַכֹּל, *universum illud, universitas*; וְכֹל, *et omne*; לְכֹל, *omni*; וּלְכֹל, *et omnibus*; בְּכֹל, *in omni*. And ה emph. being excluded, בְּכֹל, *in hoc universo*; לְכֹל, *huic universo*. Hence with the fem. affix ה is formed כֻּלָּהּ, *all of it*, fem. So כֻּלּוֹ, *all of him*, כֻּלָּם, *all of them*, כֻּלְּכֶם, *all of you*, &c. Accent, Tiphca, a disjunctive.

[34.] יַעֲשֶׂה (ya-hasé) *faciet*. The fut. of Kal from עָשָׂה, *fecit*. It is declined similarly to No. 19. אֶעֱשֶׂה, *faciam*, i. e. *offeram* bovem, (as Virgil also uses the verb *facio*), תַּעֲשֶׂה, *facies*, יַעֲשֶׂה *faciet*, תַּעֲשֶׂה, *faciet illa*. In the plural by elision of ה, יַעֲשׂוּ, *facient*, and with ו conversive וַיַּעֲשׂוּ, *et fecerunt*. In all which it is to be observed, that the first radical letter (ע) takes a compound sheva, viz., in the first person (ֲ), and in the rest (ְ), and points the preceding servile with the similar short point, (vid. Gram. ch. X. ii. 3., "A compound sheva, &c.") Accents, Metheg followed by Munach.

[35.] יַצְלִיחַ (yats-líahh) *prosperabitur*, i. e. whatsoever that man shall do shall prosper. From צָלַח, *felix, prosper fuit*, comes יַצְלִיחַ, the 3rd pers. sing. fut. Hiph, with *patach furtive*. The Targum reads, "*and every germ of it* מְגַרְגַּר, *bears seed*, וּמַצְלַח *and produces*." Accents, Sylluk before Soph Pasuk.

אֲשֶׁר־	כִּי אִם־כַּמֹּץ	חָרְשָׁעִים	לֹא־כֵן V. 4.
asher	cammōts-im kee	hareshāhim	chēn lo
quam	sed enim sicut gluma	illi impii	non sic
which	but truly as the chaff	the wicked	not so

רוּחַ׃	תִּדְּפֶנּוּ
ruach	tiddephennoo
ventus	dispellet-eam
wind	shall scatter it

[36.] לֹא־כֵן lo-chēn) *non sic*. For לֹא, *non*, vid. No. 4. From כּוּן, *firmum, rectum, bonum, aptum esse*, comes כֵּן, *aptum*, &c., but

is more frequently used as an adverb of affirmation, *sic*, *ita*, &c., qu. *aptè*, *commodè*. Accents, Merca, preceded by Metheg, the two words being considered as one because of Maccaph.

[37.] הָרְשָׁעִים (ha-resha-him) *illi improbi*. See above No. 7, ה emphatic before ר takes (ר), see No. 2. Accents, Athnac preceded by Metheg.

[38.] כַּמֹּץ (cam-mots) *sicut hæc gluma*. מֹץ, a noun masc. without plur. met with but eight times in the whole Scriptures. Its etymology is unknown. In Latin it means *gluma*, *palea*, i. e. *chaff*. In the Septuagint χνοῦς, *pulvis*. It seems to have an affinity to מָצָה (matsah) *expressit*, as the grain is pressed out of the chaff. It is found in the Psalm twice with a prefix, viz. כְּמֹץ, *sicut palea*. Ps. xxxv. 5, and כַּמֹּץ, *sicut hæc palea* (ה emph. being excluded). The accents of כִּי אִם־כַּמֹּץ are Merca, a conjunctive; and Geresh, a lesser disjunctive, followed by Rebhia, which two form a composite accent.

[39.] אֲשֶׁר־תִּדְּפֶנּוּ (asher-tiddephénnoo) *quam dispellet illam*. From נָדַף, *propulit*, *impulit*, *dispulit*. It is properly said of the wind which hurries along what it hath caught up. The Fut. of Kal occurs twice in the Psalm and in two forms, viz., *regularly*, as תִּנְדֹּף, *dispelles*, Ps. lxviii. 3 (where it is elegantly referred to God), and *irregularly*, as תִּדְּפֶנּוּ, *propellet eam*, wherein נ radical is changed into dagesh, and וֹ changes into (ֶ) on account of the affix נּוּ ; the pleonasm, *quam* dispelles *eam*, is to be observed, as it is generally used when the pronoun אֲשֶׁר is used in an oblique case. A similar passage occurs in the N. T. in 1 Pet. ii. 24, οὗ τῷ μώλωπι αὐτοῦ ἰάθητε, *cujus vibice ejus sanati estis*, (vid. Gram. Affixes of Verbs). Accent, Merca.

[40.] רוּחַ (ruách) *ventus*. The LXX. add, "*from the face of the earth*;" also the Arabic Psalter. A noun of the com. gen. from רוּחַ, *respiravit*. It is said of things which are moved without being visible,

as the *spirit*, *soul*, *wind*, *air*, and the affections of the *mind*, as in Ps. lxxvi. 13. "He will cut short the *spirit* of the nobles," Targum, "he will diminish גַּפּוּת רוּחֵיהוֹן the grossness of their spirits," i. e. their pride, &c. It is read in the Psalm with three prefixes, בְּרוּחַ, *in vento*; מֵרוּחַ, *a vento*; וּבְרוּחַ, *et in vento*. But with affixes *patach furtivum* vanishes, as רוּחִי, *spiritus meus*; רוּחֲךָ, *tuus*; רוּחוֹ, *ejus*; רוּחָם, *eorum*; בְּרוּחוֹ, *in animo ejus*; מֵרוּחֲךָ, *a spiritu tuo*, with (ּ) on account of the pause. In the plural רוּחוֹת. Vid. Gram. Accent, Silluk.

V. 5. עַל־כֵּן ׀ לֹא־יָקֻמוּ רְשָׁעִים בַּמִּשְׁפָּט

kēn-gnal	yakūmoo-lo	reshāhim	bammishpat	
idcirco	non surgent	impii	in judicio	
therefore	shall not arise	the ungodly	in the judgment	

וְחַטָּאִים בַּעֲדַת צַדִּיקִים׃

vechattāim	baădath	tsaddīkim	
et peccatores	in cœtu	justorum	
and sinners	in the congregation	of the just	

[41.] עַל־כֵּן ׀ (gnal-kēn) *idcirco*. Properly *juxta sic*, or *ob ita*; being the same as לָכֵן, *ideo*, *idcirco*. Accent, Mahpahh, a conjunctive, here used as a disjunctive, and hence followed by Pesik.

[42.] יָקֻמוּ (yakúmoo) *non surgent*, i. e. they shall not stand, they shall fall. Targum יִזְכּוֹן, they shall (not) be justified. From קוּם, *surgere*, *stare*, *consistere*: Fut. Kal, wherein the second radical ו quiesces in ה, and the preformative letters take (י). It is thus declined in the Psalms אָקוּם, *surgam*; תָּקוּם, *surges*; יָקוּם, *surget*, *stabit*; תָּקוּם, *exurget illa*; יָקוּמוּ, *surgent*; and with (נ) in place of ה, יָקֻמוּ with nun parag. and (י) changed into (ִ), it becomes יָקֻמוּן, *insurrexerunt*, Ps. xxxv. 11. For the remainder of this verb vid. Paradigm in Gram. p. 84. Accent, Munach, a conjunctive; and that of רְשָׁעִים, is Tiphcha anterius, a disjunctive and prepositive.

[43.] בְּמִשְׁפָּט (bam-mish-pát) *in isto judicio.* Targ. בְּיוֹם דִּינָא רַבָּא, *in die judicii magni.* From שָׁפַט, *judicavit.* A noun masculine heemantic מִשְׁפָּט, *judicium*, taken either in an active or passive sense. *Actively*, it signifies morality, reverence for the law, statute, custom, innocency of life. *Passively*, when any one is in fact absolved, condemned, or suffers punishment. It is read in the Psalms with the prefixes, וְ, *et*, בְּ, *in*, לְ, *ad*, כְּ, *secundum.* And ה emphatic being excluded, בְּמִשְׁפָּט, *in judicio*, לְמִשְׁפָּט, *ad judicium.* With affixes, מִשְׁפָּטִי, *judicium meum*, (and with לְ, *ad*,) also כְּמִשְׁפָּטְךָ, *secundum statutum tuum.* With affixes, casting away יִם, it makes מִשְׁפָּטֶיךָ, *judicia tua*, and preceded by לְ, *ad statuta tua;* also preceded by וְ and מִ, וּמִמִּשְׁפָּטֶיךָ, *et a judiciis tuis.* In regimen (ר) being changed into (׃), it makes וּמִשְׁפָּטֵי, *et judicia.* Accent, Athnach.

[44.] וְחַטָּאִים (ve-chatta-ím) *et peccatores.* Vid. *supra*, No. 9. Accent, Rebhia Geresh, a composite accent, with Geresh præpositive.

[45.] בְּעֲדַת, (ba-hadáth) *in cœtu.* It is formed as בְּעֵצַת in No. 6. From יָעַד, *constituit*, he appointed a certain time or place, comes the noun feminine without a plural. עֵדָה, *conventus*, a meeting at a fixed time and place, *ecclesia*, &c. In regimen it changes ה into ת, עֲדַת, *cœtus*, preceded by וְ, *et*, and בְּ, *in.* The LXX., ἐν βουλῇ *in concilio.* The Targum בְּסִיעַת, *in societate.* With affixes, עֲדָתְךָ, *cœtus tuus*, בַּעֲדָתָם, *in cœtu eorum.* עֵדָה, *a testimony*, has a plural, עֵדוֹת, and is derived from עוּד, which is used only in Hiph הֵעִיד, *he attested.* Accent, Merca, after Metheg.

[46.] צַדִּיקִים׃ (tsad-di-kím) *justorum.* From צָדַק, *justificavit.* A noun masculine derived from Pihel. He is called צַדִּיק, *justus*, who is absolved from all charges. It is therefore, applied to speech in the sense *fidelis*, *verax.* Hence the Sadducees derived their name,

they being self-righteous, or from the personal name צַדּוֹק; see Schleusner, Lex. in N. T. With prefixes, וְצַדִּיק, *et justus*, לַצַּדִּיק, *huic justo*, ה emphatic being omitted. In the plural צַדִּיקִים, *justi, veraces*, is found preceded by חַ, *isti*, and וְ, *et*. Hence צֶדֶק, *righteousness*, and preceded by מֶלֶךְ, *a king*, is formed the name מַלְכִּי־צֶדֶק, *Melchizedek*. Accent, Sylluk.

וּדרֶךְ	צַדִּיקִים	דֶּרֶךְ	יְהוָֹה	פִּי־יוֹדֵעַ	Ver. 6.
vede-rek	tsaddikim	derek	Yehovah	yodeang-kee	
et-via	justorum	viam	Yehovah	sciens quia	
and the way	of-the-just	the way	Yehovah	knoweth for	

תֹּאבֵד׃	רְשָׁעִים
tobeed	reshahim
peribit	impiorum
shall perish	of the ungodly

[47.] יוֹדֵעַ (yo-dhéang) *noscens*, i. e. novit. Part. Ben. Kal, used as a present which does not exist in Hebrew. Formed (with *patach furtive*) from the verb יָדַע, *novit, cognovit*. It is said of the mind (compare ἰδέω, *scio*, and εἶδω, *video*, to which it is related in form as well as sense), and implies a subsequent affection; hence it signifies, *favit, fovit, approbavit, curam egit*. Its synonyme is מַכִּיר, *agnoscens*, which differs in this, that no one can be מַכִּיר, who has not previously been יוֹדֵעַ. It is found also without the vau of וְ in Ps. xciv. 11, thus יֹדֵעַ. In the feminine it is in Ps. cxxxix. 14, יֹדַעַת, for יְדֻעַת, patach being substituted for segol. In the plural masculine, יוֹדְעִים, *scientes*, and in regimen יוֹדְעֵי, and without וְ, יְדֵעֵי. Also with וְ prefixed וְיוֹדְעֵי, *et scientes*. With affixes, לְיוֹדְעַי, *cognoscentibus me*, לְיוֹדְעֶיךָ, *cognoscentibus te*. Accent, Munach inferius, a conjunctive.

[48.] תֹּאבֵד (to-bhédh) *peribit*. Targum תְּהוֹבַד, *auferetur*. The

3rd person sing. fem. fut. of Kal, א quiescing in י, from אָבַד, *periit*, and is said of any thing lost to a person, while the thing itself may be either lost or uninjured. It is thus found in the Psalms, וְתֹאבְדוּ, *et peribitis*, יֹאבְדוּ, *peribunt*, and also preceded by וְ, *et*. But before a pause it changes (ְ) into (ֶ), making יֹאבֵדוּ, &c.

PSALMUS II. ב.

N. B.—As the learner may now be reasonably supposed to have acquired a tolerable knowledge of the language, and that the pronunciation of every *new* word will be found in the subjoined Praxis; it is not considered necessary to exhibit the Latin and English versions of this and the following Psalms in parallel lines, as was done in the preceding.

[49.] לָמָּה (lám-ma) *propter quid*. מָה, an indeclinable word, is an interrogative of the quality of a *thing*, *quid? quomodo*, *qualiter*, *quam*. It often admits Maccaph after it, and changes (ָ) into (-), the following letter being *dageshed*, as מַה־לְּךָ, *quid* (est) *tibi?* But before letters not admitting dagesh (as the gutturals and ר) it retains (ָ) as, מַה־אֱנוֹשׁ, *quid* (est) *homo;* מַה־רַּבּוּ, *quam multiplicati sunt*, &c. The same is done before יְהוָֹה (which, from reverence, they used to pronounce אֲדֹנָי, and accordingly we find all versions treat it as an appellative, κύριος, Dominus, Herr, Lord, &c. never Yehovah; compare Ps. lxxxvi. where יְהוָֹה and אֲדֹנָי, are found promiscuously eleven times, and treated alike by each of those translations), Ps. lxxxix. 47; עַד־מָה יְהוָֹה, *usquequo Yehova?* But before the gutturals עחה with (ָ), for euphony it changes (ָ) into (ַ) and becomes מַה־, as, מַה־חֹדֶל, *quam cessans;* also without Maccaph,

as מֶה עָצְמוּ, *quam prævaluerunt*, Ps. cxxxix. 7. There occur also some exceptions to these rules, for example, מֶה, Ps. iv. 3, and x. 13; מַה־הוּא, Numb. xvi. 1. It is read in the Psalms with four prefixes, וּמָה and וּמַה־, *et quid*; כַּמָּה, *quoties, quot*; בַּמָּה and בַּמֶּה, *in quo, in quid*, (which exclude ה emphatic), לָמָּה and לָמָּה, *propter, quid, quare, quamobrem*, where ל before a word of one syllable takes (ר). Moreover it is to be observed that לָמָּה without dagesh is *acute*, and with a euphonic dagesh, *penacute*, לָמָּה. But it is *acute* before the gutturals אהע, as לָמָּה אֱלֹהִים, *quare Domine?* and *penacute* before the other letters as לָמָּה רָגְשׁוּ, *quare fremuerunt*, &c. It is compounded of ל, *to*, and מָה, *what?*

[50.] But מִי, *quis?* is an interrogative of a *person;* (vide Gram. ch. V. 1); as מִי הָאִישׁ, *quis ille vir?* It often implies also negation and impossibility, as מִי, *quis eloquetur potentias Domini?* as if he said *nemo;* or מִי כַיהוָה אֱלֹהֵינוּ, *quis sicut Yehova, Deus noster?* In the initial letters of which passage is contained the name of the Archangel Michaël, מִיכָאֵל. It is read in the Psalms with two prefixes, וּמִי, *et quis*, מִמִּי, *a quo.*

[51.] רָגְשׁוּ (rá-gheshú) *tumultuatæ sunt.* 3rd person plur. præt. Kal. from רָגַשׁ, *strepuit*, properly said of a tumultuous assemblage. This verb is met only in this passage in the whole Scriptures and in the Chaldee conjugation Aphel, in Dan. vi. 7, הַרְגִישׁוּ, *concurrerunt ad regem.* Hence the noun feminine רִגְשָׁה, *tumultus*, Ps. lxiv. 3, and in regimen רִגְשַׁת, as מֵרִגְשַׁת פֹּעֲלֵי אָוֶן, from the "tumult of the workers of iniquity." Hence also "*to rage.*"

[52.] גּוֹיִם (go-yeem) *gentes.* גּוֹי, *gens*, is a noun masculine, perhaps derived from גְּוִיָּה, *corpus*, because a nation is a collective body of individuals. It is generally used in reference to the Gentiles, but sometimes also of the Jews. With prefixes, הַגּוֹי, *illa gens;*

מִגּוֹי, *a gente*, i. e., that there be not a nation, Ps. lxxxiii. 5, (as מ implies negation). In plural גּוֹיִם *gentes*, for גּוֹיִים by syncope. With prefixes, הַגּוֹיִם, *illæ gentes;* and omitting ה emphatic, בַּגּוֹיִם, *inter has gentes.*

[53.] וּלְאֻמִּים (oo-leummím) *et nationes.* From the obsolete אמם comes אֵם, *mater*, whence אֹם, *natio*, a people sprung from one mother; including so many as constitute a kingdom. Hence the Hebrew saying, אֵין לְאֹם אֶלָּא מַלְכוּת׃ *non est natio nisi regnum*, (otherwise לְאֹם may be derived from the Arabic root לאם, which implies connexion and union). In declension it assumes dagesh and shortens וֹ into (ֻ), and with ה emphatic forms הָאֻמִּים, *illæ nationes*, and with ל prosthetic, לְאֻמִּים, *nationes.* With prefixes וּלְאֻמִּים, *et nationes*, (ו assuming וּ before (ְ)), בִּלְאֻמִּים, *in nationibus*, (ב taking (ִ) instead of sheva on account of the subsequent (ְ)).

For the verb יְהִגּוּ (yehgu), vide Num. 19.

[54.] רִיק (rík) *inane.* A noun of masculine form without a plural, *vacuum*, *vanum;* sometimes taken adverbially, *inaniter*, *frustra*, *incassum*, as in Ps. lxxiii. 13; רִיק, "in vain have I cleansed my heart. Hence the word RAKA, (the רֵיקָא of the Talmudists), which Christ forbids to be used, Matt. v. 22, meaning "a worthless fellow." And also the Greek ῥάκος, "a rag."

VERSE 2.

[55]. יִתְיַצְּבוּ (yith-yat'sboo) *statuent se.* The future Hithpahel of יָצַב, *statuit*, *constituit*, and in the Psalms is found in the 3rd person only, יִתְיַצֵּב, *sistet seipsum*, and יִתְיַצְּבוּ, *semetipsos*, *constituent.* (Vid. Gram. ch. VII. sect. 3, 4.)

[56.] מַלְכֵי (mal-ché) *reges.* In regimen for מְלָכִים; plural masculine of מֶלֶךְ, *rex*, *imperator*, qu. *populi moderator*, from מָלַךְ, *regnavit*, Chaldaicè *consuluit*, *deliberavit.* With prefixes, חַמֶּלֶךְ,

ipse rex, O rex! וְהַמֶּלֶךְ, *et ipse rex;* וּמֶלֶךְ, *et rex,* (ו becoming וּ before a labial); לְמֶלֶךְ, *regi,* or *de rege,* and לַמֶּלֶךְ, *ipsi regi;* ה emphatic being omitted. With affixes it changes both segols into sheva, and the preceding sheva into patach, as מַלְכִּי, *rex meus, mi;* מַלְכֵּנוּ, *noster;* לְמַלְכֵּנוּ, *regi nostro;* מַלְכּוֹ, *rex ejus;* בְּמַלְכָּם, *in rege ipsorum.* In which כ is marked with dagesh lene after (:). In plural it is formed like פְּלָגִים, in Num. 26, both in its simple form and in regimen. Once with a grave affix, Ps. cv. 30; מַלְכֵיהֶם, *reges eorum,* in which dagesh lene is omitted after (:), as above in Num. 26. From מֶלֶךְ, *rex,* comes the name Molech; but distinguish between this and מַלְאָךְ, *malach,* an angel or messenger, which comes from חָלַךְ, *ivit,* or, according to others, from the Arabic and Æthiopic, לָאַךְ, implying message and service.

[57.] אֶרֶץ (érets) *terræ.* A radical noun common gender, *tellus, terra,* as well habitable as uninhabitable; also signifies the lowest part of any thing, like the Chald. אַרְעָא, by the usual change of ץ into ע. Hence Gr. ἔρα, *inferius, humile, imum.* Before a pause, or with ה emphatic, even without a pause, it is written אֶרֶץ and הָאָרֶץ, *ipsa terra.* In regimen it remains like all nouns of six points; אֶרֶץ, as in Ps. cvii. 35; אֶרֶץ צִיָּה, *et terram siccitatis.*

[58.] וְרוֹזְנִים (ve-rozenim) *et principes.* Targum וְשַׁלְטוֹנַיָּא, *et dominatores,* governors, counsellors. A noun plural masculine without a singular, related to the Arabic, رَزَنَ, which, like the Hebrew כָּבֵד, implies weight, importance, honour. It is found in the Scriptures six times, and is always placed after מֶלֶךְ, *rex,* except in Is. xl. 23. רָזַן and רָזוֹן, have both one and the same meaning, only that the latter also occurs in the sense of emaciation, the root of which is רָזָה.

[59.] נוֹסְדוּ (no-sedhú) *consultârunt.* From יָסַד, *fundavit.* He

laid foundation; for counsels may be considered as the foundations of actions. 3rd pers. plur. præt. Niph., י being changed into ו, hence נוֹסַד, and in the 3rd person plural נוֹסְדוּ, *fundarunt se pariter*, they were banded together. Targum יִתְחַבְּרוּן, *convenerunt;* as the LXX. render it *συνήχθησαν*, perhaps they read נוֹחֲדוּ from יָחַד, *univit.*

[60.] יַחַד (ya-hhadh) *simul.* From יָחַד, *univit;* comes יַחַד, properly a noun meaning union, (see 1 Chr. xii. 17), but which cannot be translated into Latin except by an adverb, as *una*, *pariter*, *simul.* Before a pause it is written יָחַד. The form יְחַד would be יְחַד but for the guttural.

[61.] עַל־ (gnal or hal) *contra;* denotes *hostility* in this passage, *adversus*, *contra.* וְעַל, *et contra;* whence the Targum says, *et certant cum Messia ejus.*

[62.] מְשִׁיחוֹ (Meshi-hhó) *Messiam ejus.* From מָשַׁח, *oleo-unxit*, comes מָשִׁיחַ, *unctus.* By Antonomasia, our Saviour Messiah, Christ the Lord, is so called in the N. T. (according to the genius of the Greek language, שׁ being changed into *ss*, and the termination ח into *as*,) of Him the anointed kings and priests were types. In the final increment, (ִי) is shortened into (ִ) and with affixes, forms מְשִׁיחֲךָ, *unctus tuus;* מְשִׁיחוֹ, *ejus;* לִמְשִׁיחִי, *uncto meo;* לִמְשִׁיחוֹ, *suo;* (in which ל takes (ְ) on account of the subsequent (ִ). In the plural מְשִׁיחִים, *uncti;* so called are all those sacred to God, or remarkable for dignity and piety; whence (with prefix and affix,) בִּמְשִׁיחָי, *in Christos seu unctos meos.* Ps. cv. 15.

Verse 3.

[63.] נְנַתְּקָה (nenat-teká) *penitùs disrumpemus.* From נָתַק, *disrupit, avulsit, abrupit.* The future of Pihel (which conjugation

denotes *intensity*). It is read twice in the Psalms, in the 3rd person singular, יִנְתֹּק, *penitus disrumpet*, Ps. civ. 14. In the 1st person plural נִנְתֹּקָה, with ה paragogic which is in common to the 1st person of the future in both numbers, (ֹ) being changed into (ִ) pro נִנְתֹּק. The termination ה, usually called paragogic, implying exhortation and encouragement. The prefixed נ, *nos*, being derived from אֲנַחְנוּ, *anachnu*, *we*.

[64.] אֶת־ (eth,) this particle generally denotes the accusative. With the prefix מ, it has the same power as the simple מ, as מֵאֵת יְהוָה, *a Yehovah*. With Maccaph it changes (ֵ) into (ֶ) and is written וְאֶת אֶת־, *et*. According to Gesenius אֵת originally denotes "this," ἀντὸς, the trace of which sense may be discovered in Ez. xliii. 7, and xlvii. 17, 18, 19, where וְאֵת is substituted by זֹאת, in the following verse 20.

[65.] מוֹסְרוֹתֵימוֹ (mo-sero-thémo) *vincula eorum*. Targum *catenas eorum*. From יָסַר, *erudiendo castigavit*, comes the heemantic noun, מוֹסֵר, *vinculum*, י being changed into ו, or מוֹסֶר, instead of מֵאסֵר, from אָסַר, *he bound*. In the plural it admits both terminations, ים and וֹת; whence in the masculine form with affix and prefix, פִּתַּחְתָּ לְמוֹסְרָי, *solvisti vincula mea*, Ps. cxvi. 16, (with (ַ) instead of (ָ) contrary to analogy). In the feminine וּמוֹסְרוֹתֵיהֶם (oomose-rothehem) *et vincula ipsorum*, Ps. cvii. 14. It is found also with the poetic affix יְמוֹ, especially in the metrical books. Also with י, *my*, יו, *his*, יהֶם, *ehem*, their. From the root יָסַר, comes the noun מוּסָר, *instruction*, *discipline*. The singular occurs only as the name of a place, Deuter. x. 6, מוֹסֵרָה, to Moser.

[66.] וְנַשְׁלִיכָה (vĕnash-leecha) *et projiciamus*. From שָׁלַךְ, in Hiph; הִשְׁלִיךְ, *jecit*, *projecit*, *abjecit*, as of children exposed by the mother. The future Hiph, thus אַשְׁלִיךְ, *projiciam;* וְתַשְׁלֵךְ, *et*

projecisti, (with ו conversive future), and (¨) in place of י, תַּשְׁלִיכֵנִי, *projicies me*, and with ו conversive, *et projecisti me*; נַשְׁלִיךְ, *projiciemus*, and with ה paragogic וְנַשְׁלִיכָה.

[67.] מִמֶּנּוּ (mim-mén-nu) *a nobis*. מִן, a preposition, *a*, *ab*, *abs*, *de*, *e*, *ex*, *præ*, with a prefix וּמִן, *et ab*. With י paragogic מִנִּי, (נ being dageshed), *ab*, *præ*. With affix מִנִּי, *a me*; מִמֶּנְּהוּ, *ab unoquoque eorum*. But with affixes it more usually casts away נ and doubles מ, as מִמֶּנִּי, *a me*; מִמֵּךְ, *a te*, and before a pause מִמֵּךְ. Also מִמֶּנָּה, *ab illa*; מִמֶּנּוּ, *a nobis*, and *ab illo*; for נוּ, is an affix of the first person plural, and third singular for נְהוּ. Vid. Gram. p. 21. נוּ, *him*, *it*; and נוּ, *us*.

[68.] עֲבֹתֵימוֹ (gnabho-thé-mo) *densos funes eorum*. From עָבַת, in Pihel, *contorsit*, *condensavit*, *complicavit*, comes the noun common עָבוֹת, *contortum*, *funis contortus*, scil. of three cords. In plural with a prefix בַּעֲבֹתִים, *in funibus*, Ps. cxviii. 27. And with affix עֲבֹתֵימוֹ, by the LXX. τὸν ζυγὸν αὐτῶν, *jugum eorum*. In addition to the plural masculine עֲבֹתִים, it is also found in the feminine עֲבֹתוֹת; the root עָבַת in Kal is not used.

VERSE 4.

[69.] יוֹשֵׁב (yo-shébh) *sedens*. The participle Ben. Kal, and without ו, יֹשֵׁב, (vid. Gram. p. 5, note *a*), *sedens*, *habitans*, from יָשַׁב, Num. xiii. With prefix וַיֹּשֶׁב, *et sedens*; הַיֹּשֵׁב, *qui sedens es*, with ה relative. In the plural יוֹשְׁבִים, in regimen, יוֹשְׁבֵי, and without ו יֹשְׁבֵי and וַיֹּשְׁבֵי, *et habitantes*. With affix יֹשְׁבֶיהָ, *habitantes ejus*, i. e. its inhabitants.

[70.] בַּשָּׁמַיִם (bash-sha-má-yim) *in ipsis cœlis*. שָׁמַיִם, *cœli*, is not found in the singular, but is rendered indifferently *cœlum* and *cœlos*. Before a pause it is written שָׁמָיִם, (-) being changed into (ר). With

prefixes הַשָּׁמַיִם, *isti cœli;* וְשָׁמַיִם, *et cœli.* Once, Ps. xxxvi. 6, it is found בְּהַשָּׁמַיִם, *in ipsis cœlis*, the ה emphatic being excluded at other times. שָׁמַיִם is a dual noun, compounded of שָׁם, *ibi*, and מַיִם, *aquæ*, as the clouds rest there. The dual form denotes the equal distance on both sides, or the two poles of the world, or rather the waters *above* and *below* the expanse. For שָׁמַיִם, *cœli*, denotes not only the abode of the blessed, but also the *air*. In regimen מַיִם becomes מֵי, and reduplicated מֵימֵי, and always so with affixes, as מֵימָיו, *aquæ ejus;* מֵימֵיהֶם, *illorum;* מֵימֵינוּ, *nostri*. Modern grammarians derive שָׁמַיִם from a root, שָׁמָה, Arabic and Æthiopic, שָׁמָא, like the Hebrew רוּם, *to be high, lofty*, hence Heaven, and deny its composition with מַיִם.

[71.] יִשְׂחָק (yis-chāk) *ridebit.* The 3rd person singular, future Kal, and found in this person only, (-) being changed into (ָ) because of the pause; whence in the plural יִשְׂחָקוּ, *ridebunt.* From שָׂחַק, *lusit, risit, derisit, risum fecit* (said of any thing playful, even of war), also *contempsit*, for whatever is despised is ridiculed.

[72.] אֲדֹנָי (Adho-nái) DOMINUS. The Targum renders it מֵימְרָא דְיְיָ, *verbum Domini*, denoting MESSIAH, who is THE WORD OF GOD, from אָמַר, *dixit.* From אָדָן, *basis*, comes אָדוֹן, *Dominus*, as it were the basis and prop of the family or house; and as the Latin *Dominus* is derived from *domus*, so God is called ADONAI by the Hebrews, as he presides over the universe, which is His house; or it may be derived from דוּן, *domineer, judge.* When in regimen it forms אֲדוֹן, (ָ) being changed into (ֲ). In Ps. cxxxvi. 3, it is found in both the absolute and constructed forms of its plural. Confess לַאֲדֹנֵי הָאֲדֹנִים, *Domino dominorum.* But אֲדֹנָי with (ָ), without a pause, is said only of the Creator (compare our parenthetical note

in [49] *supra*), and is put for the singular absolute, DOMINUS and so differs from אֲדֹנִי, *Dominus meus*, and אֲדֹנַי, *Domini mei*. With the prefixes ב, ל, and ו, it casts off (ִי) and forms וַאדֹנַי, *et Domine mi*; לַאדֹנָי, *Domino meo*; בַּאדֹנָי, *in Domino meo*. Accent, Rebhïa-Geresh.

[73.] יִלְעַג, (yil-hagh) *subsannabit*. Future Kal, 3rd person singular from לָעַג, *subsannavit, derisit*. Anglicè, to sneer at, or curl the lip. The LXX. render it by the verb μυκτηρίζω. This verb is used by the Hebrews with ל, the sign of the dative, which therefore follows. It is found in the Psalms, in the 2nd person singular, also תִּלְעַג, and in the 3rd person plural יִלְעֲגוּ.

[74.] לָמוֹ (la-mo) *eis* vel *in eos*. Compounded of ל, *to*, which with an affix takes (ָ), and of מוֹ, *them*, the poetic affix used for the prose הֶם and ם.

VERSE 5.

[75.] אָז (az) *tunc, ex tempore*. It is used of *past* and *future* time, and with י paragogic, אָזַי, *tunc*, only found in Ps. cxxv. Also with מ prefixed מֵאָז, qu. *ex tunc, ab eo tempore, postquam. Quis stabit coram te,* מֵאָז אַפֶּךָ, *a tunc*, (i. e. *tempore*,) *iræ tuæ*. Targum, *a tempore quo invalescit ira tua*, Ps. lxxvi. 8. When put *absolutely* it denotes past ages, as in Ps. xciii. 2. *Parata est sedes tua* מֵאָז, *ex tunc*, which the Targum renders מִן עָלְמָא, *a seculo;* and the LXX. ἀπὸ τότε, *ex indé*. Accent, Mahpahh.

[76.] יְדַבֵּר (yedhab-bér) *loquetur*. From דָּבַר, *locutus est, dixit*. Future Pih. which is thus declined in the Psalms אֲדַבֵּר, *loquar*, (and with ה paragogic (ֽ) being changed into (ָ), אֲדַבְּרָה, *eloquar*. Before a pause it resumes (ֽ), as וַאֲדַבְּרָה, *et*, Ps. xl. 6; תְּדַבֵּר, *loquêris;* יְדַבֵּר, *loquetur;* and with the accent retracted, יְדַבֵּר פִּי,

loquetur os meum (and feminine תְּדַבֵּר), תְּדַבְּרוּ, *loquemini*. With ן paragogic, תְּדַבְּרוּן, where (··) is used for (:), on account of athnac. יְדַבְּרוּ, *loquentur;* וַיְדַבְּרוּ, *loquentur*, the (:) under י being lost on account of the previous chirek, Ps. lxxiii. 8. Also וַיְדַבְּרוּ, *et locuti sunt*, Ps. lxxviii. 19, where the shevated letter י rejects dagesh, which vau conversive should have given it, for וַיִּדַבְּרוּ.

[77.] אֵלָיו (e-lé-mo) *ad eos.* אֵל, a preposition, *ad*, *apud*, *juxta*, is used sometimes for עַל, *super*, *propter* (and therefore all verbs which are construed with עַל, are also construed with אֵל). It is written with (··) to distinguish it from the name of God, אֵל; וְאֶל־מַכְאוֹב, *et super dolorem*, or *de dolore*, Ps. lxix. 27. It assumes the affixes of plural nouns, and takes (··) with the light affixes, as אֵלַי, (and in a pause אֵלָי), *ad me;* אֵלֶיךָ, *ad te;* אֵלָיו, *ad ipsum;* אֲלֵיהֶם, *ad eos*, poetically. But with the grave affixes (vid. Gram. Ch. V. note 1) it changes (··) into (-:), as אֲלֵיכֶם, *ad vos;* אֲלֵיהֶם, *ad eos.*

[78.] בְּאַפּוֹ (bheap-pó) *in irâ sua.* Targum *in fortitudine sua.* From אנף, *naribus flare* (as the angry are wont to do), is formed by syncope, the noun masculine אַף, *naris*, *nasus*, sometimes put for the whole face or countenance, as being the most prominent part thereof. Also for *fury* and *wrath*, of which the distention of the nostrils is the indication. With prefixes מֵאַף, *ab irâ;* וְאַף, *et ira;* בְּאַף, *in irâ;* וּבְאַף, *et in irâ.* In the dual and with an affix it assumes dagesh to compensate the loss of נ, as אַפַּיִם, *nares;* אַפְּךָ, *ira tua;* אַפּוֹ, *ejus;* אַפָּם, *eorum.* With prefixes בְּאַפִּי, *in irâ mea;* בְּאַפְּךָ, *tuâ;* בְּאַפּוֹ, *ejus;* לְאַפּוֹ, *pro irâ sua*, Ps. lxxviii. 50.

[79.] וּבְחֲרוֹנוֹ (oo-bha-charo-nó) *et in furore suo.* Root חרה, *arsit;* hence חָרוֹן, *ardor*, *æstus*, *ira*, *furor*, and once *adustum*, is a noun masculine formed by the heemantic syllable וֹן. In regimen and with affixes (ר) being changed into (-:), it forms חֲרוֹן. With

prefix מֵחֲרוֹן אַפֶּךָ, *ab ardore iræ tuæ* (which Bertram says is the infinitive Kal, with ן paragogic, *ab æstuando*), also וְחֲרוֹן, *et æstus.* With an affix, *in loco;* and once in the plural חֲרוֹנֶיךָ, *æstus tui*, Ps. lxxxviii. 17.

[80.] יִבְהַלְמוֹ (yebha-halé-mo) *conturbabit eos.* From בָּהַל, in Pihel, *festinare, accelerare*, oftener taken in a bad sense, and hence, *temerè vel inconsulto agere.* Also to hurry another so as to cause him to act *hastily.* The future Pihel, which is declined in the Psalms with affixes, thus 2nd person תְּבַהֲלֵם, *conturbabis eos*, and in the 3rd person as above. Here dagesh, the sign of the conj. Pihel, is absorbed, as a guttural does not admit it, and the final (ַ) in בָּהַל changes into (-ֲ) on account of the affix. וֹ at the end is a poetic addition, see [74]. Accent, Soph Pasuk preceded by Metheg.

Verse 6.

[81.] וַאֲנִי (va-aní) *et ego.* אֲנִי, *ego*, a pronoun of the first person; before a pause it is written with (ר), אֲנִי, Ps. vi. 3. With a prefix, וַאֲנִי, *et ego*, where ו has (-) before (-ֲ), Gr. Ch. X. 2, 3. It is read also in another form אֲנֹכִי, *ego.* Vid Gr. Ch. V.

[82.] נְסַכְתִּי (na-sách-ti) *inunxi.* Targum *inauguravi*, LXX. κατεστάθην, *constitutus sum.* The præt. Kal, found in the Psalms only in this place, from נָסַךְ, *fudit, perfudit, libavit, inauguravit, regem constituit*, which was done by anointing with oil. Hence נֶסֶךְ, *a libation*, or oblation of *liquid* things (as מִנְחָה, was of *dry* things), plural נְסָכִים, *in regimen;* נִסְכִּי, which, with the affix הֶם gives נִסְכֵּיהֶם, their drink-offerings, Ps. xvi. 4.

[83.] צִיּוֹן (Tsiy-yōn) *Sion.* From צִיָּה, *siccitas*, comes צִיּוֹן, the name of a mount, from the dryness of the place, on whose summit was a citadel, which, when taken by David, was called The City of

David; also The Mount of the Lord, and of Holiness, at the north side of which lay the Temple. It is found with the prefixes מִ, *ex*, בְּ, *in*, and לְ, *de*, Ps. lxxxvii. 5.

[84.] הַר־ (har) *montem*. Contracted from הָרַר, *mons*.

[85.] קָדְשִׁי (kodh-shi) *sanctitatis meæ*. From קָדַשׁ, *ab usu communi ad sacrum separavit*, comes קֹדֶשׁ (kodesh) *sanctitas, res sancta* (the opposite of which is חוֹל, *profanum*). With prefixes מִקֹּדֶשׁ, *ex sancto;* בְּקֹדֶשׁ, *in ipsa sanctitate*, (ה emphatic being excluded). With affixes ִי in the penult. changes into (ֵ), kametz chatuph, and (ְ) into (ִ), hence קָדְשִׁי, *sanctitas mea;* קָדְשְׁךָ, (and in a pause קָדְשֶׁךָ), *sanctitas tua;* קָדְשׁוֹ, *ejus;* בְּקָדְשִׁי, *in sanctitate mea;* בְּקָדְשׁוֹ, *sua;* לְקָדְשׁוֹ, *ad sanctitatem ejus.*

Verse 7.

[86.] אֲסַפְּרָה (asap-perá) *enarrabo*. From סָפַר, *numeravit, narravit, enarravit*, in Pihel, as if enumerating to others. (Its synonyme is הִגִּיד, *indicavit*). The future Pihel, thus found in the Psalms, אֲסַפֵּר, *numerabo*, Ps. xxii. 18; and with ה paragogic, (ֵ) being changed into (ִ), אֲסַפְּרָה, *accuraté enarrabo*. With an affix אֲסַפְּרֶנָּה, *enarrabo illam;* יְסַפֵּר, *recensebit;* נְסַפֵּר, *recensebimus;* תְּסַפְּרוּ, *enarretis*. And in Ps. lxiv. 6, יְסַפְּרוּ, *narrabunt*, which the LXX. render προσέθηκαν, *addiderunt*, (omitting ר, as if it were יְסַפּוּ); and before a pause, (ִ) being changed into (ֵ), יְסַפֵּרוּ, *enarrabunt*, Ps. lxxi. 15. From this root comes סֵפֶר, a book, by which we communicate our thoughts to the absent.

[87.] אֶל־ (el). Is a preposition, *ad, in, super*, so as to mean *enarrabo super*, or *de statuto;* concerning the decree, or *in decretum*, for a decree, compare וְאֶל, Ps. lxix. 27, (26), which the Vulgate renders *et super*.

[88.] חֹק (chók) *decretum.* The Targum renders *Dei pactum*, and the LXX. *το πρόσταγμα Κυρίου, præceptum Domini*, as if the following word were in the genitive, namely חֻקִּי־יְהוָה. חֹק is a noun masculine, from חָקַק, *insculpsit, statuit, decrevit*, from the custom of engraving laws on stone or brass. It is found with the prefixes וְ, *et*, and לְ, *in*. With maccaph it shortens וֹ into (ר) kamets chatuph, and makes חֻק־ (χοκ), *decretum.* (Vid. Gr. p. 6).

[89.] אָמַר (amár) *dixit.* Præt. Kal, which is thus declined in the Psalms אָמַר, *dixit ille, locutus est*, i. e., with another or with himself, *cogitavit;* וְאָמַר, *et dixit;* אָמַרְתָּ, *dixisti*, Ps. xvi. 2. אָמַרְתִּי, *dixi;* אָמְרוּ, *dixerunt;* וְאָמְרוּ, *et dixerunt.*

[90.] בְּנִי (beni) *filius meus.* From בָּנָה, *ædificavit*, comes בֵּן, *filius;* as parents rear up their children. Its synonyme is בַּר. It is used as well of animate as of inanimate things, Ps. lxxx. 16. *Et super* בֵּן, *filium quem roborâsti tibi*, i. e. the branch, which springs from the tree as a child from the parent. In regimen it is always marked by (ֵ) with or without maccaph, as בֶּן־יְמִינִי, *filius Yemini* (*Benyemita*), Ps. vii. 1, or בֶּן רְאֵמִים, *filius*, i. e. *catulus unicornium*, Ps. xxix. 6. With prefixes וּבֶן, *et filius;* בְּבֶן, *in filium;* לְבֶן, *filio.* With an affix (ֵ) changed into (ִ), it becomes בְּנִי, *filius meus;* בְּנוֹ, *filius ejus*, vel *suus.*

[91.] אַתָּה (at-ta) *tu; es* understood, as the personal pronoun implies the verb substantive. For אַתָּה, see Gr. p. 18. Before a pause as in Ps. xvi. 2, it is sometimes written אַתְּה. With a prefix וְאַתָּה, *et tu;* or ה omitted, וְאַתְּ, Ps. vi. 4, in which form it is found five times in Scripture. In plural אַתֶּם, *vos.*

[92.] הַיּוֹם (hay-yóm) *hoc die.* יוֹם, *dies*, sometimes taken for the natural space of twenty-four hours, sometimes for the day-time only. Doubled יוֹם יוֹם, *die die*, means daily, Ps. lxviii. 20. With

a prefix מִיּוֹם, *a die*; חַיּוֹם, *hic dies, hodie*; כְּיוֹם, *sicut dies*; לְיוֹם, *in die*, or *de die*; בְּיוֹם, *in die*. And ה emphatic being excluded, בַּיּוֹם, *in hac die*; כַּיּוֹם, *sicut hic dies*; once with an affix יוֹמוֹ, *dies ejus*, Ps. xxxvii. 13. Targum יוֹמָא דְתַבְרֵהּ, *dies calamitatis ejus*. Its plural is יָמִים, *days*; but יְמֵי, with dagesh is the plural of יָם, the *sea*.

[93.] יְלַדְתִּיךָ (yelidh-ti-cha) *genui te*. Præt. Kal, 1st person singular from יָלַד, *genuit*, but more properly applied to females in the sense *peperit, parturivit*. Thus declined יָלַד, *genuit*, or וַיֹּלֶד, *et genuit*; יָלַדְתִּי, *genui*. With the affix ךָ, the (ע) of the first syllable is shortened into (:) and (-) of the second radical is changed into (·) for euphony; hence יְלַדְתִּיךָ. Hence יֶלֶד, *puer*, Ang. a *lad*; מוֹלֶדֶת, *nativity*; and תּוֹלְדוֹת, feminine plural, *generations*.

Verse 8.

[94.] שְׁאַל (she-al) *pete*. The imp. Kal, from שָׁאַל, *rogavit, petiit, quæsivit, postulavit*. Plural שַׁאֲלוּ, *petite*, for שְׁאָלוּ, with (-:) under a guttural, Ps. cxxii. 6. Hence שְׁאוֹל, the grave, as if always *unsatisfied*, vid. No. 299. Or if א be here considered a substitute for ע, שְׁאוֹל can mean *hollow, cavity*, hence *pit, hell*.

[95.] וְאֶתְּנֶהּ (ve-ettená) *et dabo*. אֶתֵּן, is the 1st person singular future Kal, from נָתַן (No. 29), with ה parag., (·) being changed into (:). Also in Ps. lxix. 12, וְאֶתְּנָה, where ו conversive before a guttural requires (ע). With affixes אֶתְּנֵהוּ, *constituam eum*. In 2nd person תִּתְּנֵנִי, *trades me*; תִּתְּנֵהוּ, *eum*; תִּתְּנֵנוּ, *dabis* (efficies) *nos* ut oves, &c., Ps. xliv. 12. תִּתְּנֵנּוּ, *dabis* vel *pones eum*, Ps. lxxiv. 14. In the 3rd person and with ו conversive וַיִּתְּנֵם, *et tradidit eos*, Ps. cvi. 41.

[96.] נְחַלְתְּךָ (na-hhala-thé-cha) *possessionem tuam*. From נָחַל, *possedit*, comes נַחֲלָה, noun feminine *possessio*, whatsoever is ceded gratuitously to another. Once written with ת, Ps. xvi. 6, נַחֲלַת.

With a prefix לִנְחֻלָה, *in possessionem.* In regimen ה is changed into ת, (vid. Gram. p. 16), נְחֻלַת. With affixes, ה being changed into ת, it forms נְחֻלָתְךָ, (and in a pause נְחֻלָתֶךָ), *possessio tua*, or with וְ, *et*, prefixed; נְחֻלָתוֹ, *ejus;* נְחֻלָתֵנוּ, *nostra;* נְחֻלַתְכֶם, *vestra;* בְּנְחֻלָתְךָ, *in possessione tua;* וּבְנְחֻלָתוֹ, *et in possessione ejus;* וְנְחֻלָתָם, *et possessio eorum.*

[97.] וְאֲחֻזָּתְךָ (va-ahhuz-zathecá) *et hæreditatem tuam.* From אָחַז, *prehendit, apprehendit, tenuit*, comes the noun feminine without plural אֲחֻזָּה, *apprehensio, hæreditas, res possessa*, as a country house or field. It has a dagesh euph. and is read only in this place in the Psalms, the final ה being changed into ת, because of the affix ךָ, *thy.*

[98.] אַפְסֵי (aphsé) *fines.* From אָפַס, *finivit, cessavit*, comes the noun masculine אֶפֶס, *finis, terminus*, the extremity of any thing. It is formed like פֶּלֶג, No. 26, and therefore in the plural makes אֲפָסִים, and in regimen אַפְסֵי, in which form it is read five times in the Psalms, being always followed by אֶרֶץ, *terminos terræ*, i. e. the inhabitants thereof. With a prefix לְאַפְסֵי הָאָרֶץ, *in fines terræ*, Ps. lix. 14. אֶפֶס is also used in the sense, *nisi, tantùm, tantummodo*, &c.

Verse 9.

[99.] תְּרֹעֵם (tero-hém) *confringes eos.* Targ. *conteres eos.* LXX. ποιμανεῖς αὐτούς, *reges eos ut pastor*, having read תִּרְעֵם from רָעָה, *pavit, rexit;* hence in Rev. ii. 27, ποιμανεῖ αὐτούς, *reget eos*, &c. From the root רָעַע, *fregit, contrivit*, comes the future of Kal, 2nd person regularly תִּרְעַע, *tirhoang*, and casting away one ע, תִּרְעַ, and with the affix ם, it forms תִּרְעֵם. This verb is rather Chaldee than Hebrew, being used for רָצַץ, of the same signification, צ being changed into ע. Accent, Tiphhha anterius.

[100.] בְּשֵׁבֶט (be-shébhet) *virgâ*, ב only signifying the instrument. שֵׁבֶט, *virga*, *sceptrum*, *baculus*, a noun of common gender, but more frequently masculine. A pastoral staff, denoting the chief *tribual* authority. From the Syriac שְׁבַט, *extendit*, for the Hebrew verb is צָבַט, *porrexit*. *Sceptrum* is evidently related to σκήπτω.

[101.] בַּרְזֶל (barzél) *ferri*, i. e. *ferrea*. The substantive for the adjective, a noun masculine of four letters without a plural; בַּרְזֶל also signifies all implements made of iron, as, *fetters*, *chains*, &c., as in Ps. cv. 18; בַּרְזֶל בָּאָה נַפְשׁוֹ, *anima ejus ingressa est ferrum*; and Ps. cvii. 10, *vincti afflictione*, וּבַרְזֶל, *et ferro*, i. e. *compedibus*.

[102.] כִּכְלִי (kich-lí) *sicut vas*. From כָּלָה, *perfecit*, comes the noun masculine כְּלִי, *vas*, *instrumentum*, applicable to every vessel which is *perfectly* finished. It is found also in the Psalms with the prefix ב, as in Ps. lxxi. 22; בִּכְלִי, *in instrumento*; in both cases כ and ב are marked with (·) on account of the following (:). Accent, Tiphhha posterius.

[103.] יוֹצֵר (yo-tsér) *fingentis*, i. e. *figuli*. The Benoni participle of Kal (which supplies the place of a noun), from יָצַר, *finxit*, *formavit*. It is attributed both to God and man, and means *quovis modo aliquid effigiare*. It is found without ו in Ps. xciv. 9, thus יֹצֵר, and with ה relative in Ps. xxxiii. 15; הַיּוֹצֵר, *qui format*.

[104.] תְּנַפְּצֵם (tenap-petsém) *penitus dissipabis eos*. Targum, *disrumpes eos*, and the LXX. *confringes eos*, scil. συντρίψεις αὐτούς. The future of Pihel with the affix ם, *them*, which causes (··) ultimate to be changed into (:). From נָפַץ, *sparsit*, *dispersit*, *dissipavit*. It is said of any *scattering* which implies *breaking*. Hence in Ps. cxxxvii. 9, וְנִפֵּץ, *and shall dash*.

VERSE 10.

[105.] וְעַתָּה (ve-hatta) *et nunc*. From עָדָה, comes עַת, and from

this the adverb עַתָּה, *nunc, jam*, expressing the *present* time, or that about to arrive *immediately*. With prefix וְעַתָּה, *et nunc*, and before a pause וְעַתָּה, and without ה, וְעַתְ. Also מֵעַתָּה, *ex hoc nunc*, i. e. *ex hoc tempore*.

[106.] הַשְׂכִּילוּ (has-kee-lu) *intelligite*. The imperative of Hiphil, 2nd person plural, with dagesh lene after (ׂ), *facite ut intelligatis, studete ut sapientes sitis*. From שָׂכַל, *prudenter se gessit;* but more commonly in Hiphil, *intellexit, intelligere fecit*, as being the cause of prudence to one's self or others. Its primary meaning in Kal is *secundari, prosperari*. Hence שֵׂכֶל, *successus, prudentia*.

[107.] הִוָּסְרוּ (hiv-vá-seróo) *erudimini vos*. Imp. plur. of Niph., 2nd person plural, י being changed into ו dageshed. From יָסַר, *se erudivit, castigavit*, scil. in word or deed. The Targum renders it, *receive chastisement*, referring to morals. The Præt. of Niph. is נוֹסַר, *nosar;* future אִוָּסֵר, *evvasēr;* imper. הִוָּסֵר, inf. *idem;* Part. Ben. נוֹסָר.

[108.] שֹׁפְטֵי אֶרֶץ (sho-phetè aretz) *judicantes*, i. e. *judices terræ*. The nominative plural masculine in regimen for שֹׁפְטִים of the Ben. Kal, of the verb שָׁפַט, *judicavit*, either *simply* declared what was legal or illegal, or *relatively*, absolved or condemned the accused. The Ben. Kal, שׁוֹפֵט or שֹׁפֵט, *judicans*, is also used as a noun, *judex*. It is read with a prefix, Ps. cix. 31, מִשֹּׁפְטֵי, *a judicibus;* and with an affix, Ps. cxli. 6, שֹׁפְטֵיהֶם, *judices eorum;* שֹׁפְטֵנוּ, *judex noster*, Is. xxxiii. 22.

VERSE 11.

[109.] עִבְדוּ (gnibhdoo) *colite*. The 2nd person plural imperative of Kal, from עָבַד, *servivit*, implying servitude, whether free or constrained, but when used in reference to God or the earth, it signifies *coluit*. In the Chald. עבד signifies *facere*, because servitude im-

plies *doing* somewhat. The dagesh lene is omitted in עָבְדוּ after the (:) as this sheva comes from a long vowel; viz. singular עָבַד. Hence עֶבֶד, *servus*, and עֲבוֹדָה or עֲבֹדָה, *servitus*.

[110.] בְּיִרְאָה (beyir-a) *in timore*. From יָרֵא, *timuit*, comes the noun feminine יִרְאָה, *timor, reverentia, pietas in Deum, religio;* for reverential fear is the chief thing in the worship of God. Hence Horace uses "Metus Deorum." In regimen it becomes יִרְאַת, (Gram. p. 16). With prefixes בְּיִרְאָה, *in timore*, and לְיִרְאָה, *ad timorem*. With affixes it changes ה into ת and becomes בְּיִרְאָתְךָ, *cum reverentiâ tui;* לְיִרְאָתְךָ, *in timore tuo;* וּכְיִרְאָתְךָ, *et sicut timor tuus*, Ps. xc. 11.

[111.] וְגִילוּ (ve-ghee-loo) *et exultate*. The Septuagint read καὶ ἀγαλλιᾶσθε αὐτῷ, scil. *ei*. Targum, *et orate in timore*. The 2nd person plural imperative of Hiph. of the form קוּם, (Gram. p. 84), and would therefore by analogy be הָגִילוּ, but the characteristic ה is removed by aphæresis, which leaves גִּילוּ, from גּוּל, *exultare*, and implies an exhibition of delight by some *outward gesture;* in which it differs from שִׂמְחָה, *lætari*. Modern grammarians adopt a root גִּיל as well as גּוּל, and declare וְגִילוּ to be Kal, not Hiph.

[112.] בִּרְעָדָה (bir-ha-dhá) *in tremore*. A noun feminine without plural from רָעַד *tremuit*. It is found twice in the Psalms, scil. Ps. xlviii. 7. רְעָדָה, *tremor*, and with a prefix בִּרְעָדָה, where ב has (·), on account of the following sheva.

Verse 12.

[113.] נַשְּׁקוּ (nash-shekoo) *osculamini*. Targum, *receive instruction*, and the LXX. δράξασθε παιδείας, *apprehendite disciplinam;* (perhaps they read נִשְׂגּוּ from נָשַׂג, *apprehendit*, and understood בַּר, *filium*, as signifying *purity* of life and doctrine). נַשְּׁקוּ is the imperative

plural of Pih. from נָשַׁק, *osculatus est, osculum præbuit*, meaning thereby *respect* and *obedience*.

[114.] בַּר (bhar) *filium*. A Syro-Chaldaic word, instead of the Hebrew בֵּן, *filius*. Hence the proper names in the N. T., as Simon Βὰς Ἰωνὰ, Βαρνάβας, Βαρτιμαῖος, &c. It is read only in this place and in Prov. xxxi. 2, with an affix בְּרִי for בְּנִי, *fili mi*. Some translate this passage, *osculamini purum*, deducing בַּר, *purus*, from בָּרַר, *purum esse*. Hence בַּר and בַּר, *wheat*, after it has been sifted. Accent, Pazer.

[115.] פֶּן (pen) *nè fortè*. A particle of doubt and negation added to futures only, equivalent to שֶׁלֹּא, *nè fortè, ne quando, ut non, nè*, derived from פָּנַן, *dubium esse, hæsitari*. Gesenius makes פֶּן, a noun in regimen from פֵּן, which might be derived from פָּנָה, implying remotion, clearing up.

[116.] יְאֻנַּף (ye-enáph) *irascatur*. The future of Kal, 3rd sing., from אָנַף, *flare naribus (ut solent irati)*. In the 2nd person תְּאֻנַּף, *irasceris*, Ps. lxxix. 5, and lxxxv. 6. In the 3rd person singular יְאֻנַּף, *irascetur* (for יְאֻנַף), the guttural א, that it may be uttered, has (ֲ) under it, and therefore changes the preceding (ְ) into (ַ), vid. Gram. p. 58. [For וְתֶאֱבַדוּ, vid. No. 48].

[117.] יִבְעַר (yibh-hár) *exardescet*. The future of Kal, which is found in the Psalms in the 3rd person singular only, from בָּעַר, *arsit, exarsit, combustus fuit* (of which the opposite is כָּבָה, *extinctus fuit*. The masculine יִבְעַר, signifies *cùm exarserit nasus ejus*, i. e. burning with anger. The feminine תִּבְעַר, *ardebit, comburet;* and with ו conversive וְתִבְעַר, *et exarsit* (ignis), Ps. cvi. 18.

[118.] כִּמְעַט (kim-hát), *quasi parum*. LXX. ἐν τάχει, *cito, in brevi*. From מָעַט, *diminutus fuit*, comes the noun masculine מְעַט, *ramentum*, a chip, small piece, thence paucity in general, &c. With

verbs it takes the nature of an adverb, as in Ps. viii. 6, *Fecisti eum deficere*, מְעַט, *parum ab angelis.* With כ implying similitude, כִּמְעַט, *secundum parum*, &c. In the plural it takes dagesh euphonic, as מְעַטִּים, *pauci*, Ps. cix. 8.

[119.] כָּל־חֹוסֵי (col hhose) *omnes sperantes;* כֹּל (see No. 33). On account of Maccaph it changes וֹ into (ָ), (see Gram. p. 6), and makes כָּל־, *omnis, omnes, omnia.* With prefixes בְּכָל־, *in omni, in toto;* לְכָל, *omnibus;* מִכָּל־, *ab omni;* כְּכָל־, *secundum omne.* "Observe, the Masora has noted two places in the Bible in which כָּל is marked with an accent, and therefore in these places it is to be pronounced *cal*, not *col*, once in Ps. xxxv. 10 ; כָּל עַצְמֹתַי, (*cal*) *omnia ossa mea.* Also in Prov. xix. 7, כָּל אֲחֵי־רָשׁ, *omnes fratres pauperis.*"

[120.] חֹוסֵי, from חָסָה, *recepit se ad aliquem;* to seek protection under any thing, whereby one might be safe from injury from above. Hence, when transferred to the mind, it signifies *fidit, confidit, speravit.* The Ben. Kal, in the singular חוֹסֶה. In the plural ה radical is excluded along with the previous vowel, whence חוֹסִים, *sperantes, confidentes.* And with ה relative, הַחוֹסִים, *qui confidunt;* and excluding ה emphatic לַחוֹסִים בָּךְ, *iis qui confidunt in te.* In regimen חוֹסֵי, *confidentes.* Moreover, in this passage there is an enallage of the construct for the absolute state, but this word is almost always construed with ב, which therefore follows.

[121.] בּוֹ (bho) *in eo;* ב is the preposition *in*, and וֹ the singular affix (see Gram. p. 23), with a prefix וּבוֹ, *et in eo.*

N. B.—The change of לַד into לִד in the word יְלִדְתִּיךָ, [No. 93], has been ably accounted for in the 11th edition of Gesenius's Hebr. Gram. § 27, 3.

PSALMUS III. ג.

Verse 1.

[122.] מִזְמוֹר (mizmór) *psalmus.* A heemantiv noun masculine without a plural, signifying a poetic song set to music, sometimes found with the addition of שִׁיר, *canticum*, meaning a song, first composed for an instrument, and afterwards adapted to the voice; but שִׁיר מִזְמוֹר means the opposite. From זָמַר, *putavit, præcîdit;* in Pihel זִמֵּר, *cecinit, modulatus est*, viz., a concise and short song. Bishop Lowth and others explain the connexion between זִמֵּר and זָמַר, with the idea of cutting, namely, the cæsuras, short parallel sentences of Hebrew songs and poetry.

[123.] לְדָוִד (le-Dhaveedh) *of David*, or inspired *to David.* LXX. *τῷ Δαυὶδ.* From דּוֹד, *amicus, dilectus*, comes דָּוִד, qu. *amabilis.* The prefix לְ, *to*, implying that the Psalms were inspired to him by the Holy Spirit, as he says in Ps. xlv. 2, "my tongue is the pen of a ready writer."

[124.] בְּבִרְחוֹ (bebhor-hho) *in fugere ejus*, for *fugâ.* From בָּרַח, *fugit, aufugit*, comes the infinitive of Kal, בָּרוֹחַ. But on account of the affix וֹ, patach furt. vanishes, and וֹ is changed into (וּ), בְּ being prefixed, the mark of the gerund, signifying *cum fugeret ipse.* ברח and נוס are often synonymes, but the latter chiefly expresses fleeing before the enemy or danger, with some exceptions, as Cant. ii. and iv. where it is used of the shadows; whilst ברח is more related (even in sound) to "break up," "break through," as בְּרִיחַ, *a bolt, bar;* בְּרַח לְךָ, Gen. xxvii. 43, and Num. xxiv. 11, break up, get thyself off; בָּרִיחַ is the poetical epithet of the serpent, on account of its bolting propensity.

[125.] מִפְּנֵי (mip-pené) *a faciebus*, i. e. the features which denote passion. פָּנִים, *facies*, a noun masculine plural from פָּנָה, *aspexit*, *respexit*, *vertit*. In regimen ִים being changed into ֵי, (Gr. p. 16), and (ָ) into (ְ), and with the prefix מ, מִפְּנֵי, *a faciebus*, vel *conspectu*.

[126.] אַבְשָׁלוֹם (Abh-sha-lom) *Absalom*. The rebellious son of David and Maacah. Derived from אַב, *pater*, *et* שָׁלוֹם, *pax*, meaning the Father of Peace.

VERSE 2.

[127.] רַבּוּ (ráb-bu) *multiplicati sunt*. For רָבְבוּ, 3rd person plural pret. Kal, רַב by syncope for רָבַב, *auctus est*, whether in quantity or quality. Before a pause רַבּוּ becomes רָבּוּ.

[128.] צָרָי (tsa-rái) *hostes*, sive *angustiatores mei*. LXX. οἱ θλίβοντές με, *qui tribulant me*. From צוּר, *arctare*, *angustum reddere*; צַר, *arctus*, *angustus*, is a participial noun, and as a substantive *angustia*, a strait, as well of mind as of body; activè, *hostis* vel *angustiator*, one who drives into a strait. In the plural צָרִים, and with an affix, excluding ִים, it gives צָרַי, and before a pause צָרָי; in feminine צָרָה, *angustia*. It occurs in Ps. iv. 2, with the prefix בּ, in the form בַּצַּר, *in angustia* (ה emphatic being excluded).

[129.] רַבִּים (rabbím) *multi*. From רָבַב (see No. 127), comes the noun masculine רַב, *multitudo*, *multus* (whence *Rabbi*, master), וְרַב, *et multus*. In a pause it is written with (ָ), רָב. In the plural it assumes dagesh to supply the defect of the absent letter, and becomes רַבִּים.

[130.] קָמִים (ka-mím) *surgentes*. The nominative plural masculine of קָם, *surgens*, the Ben. Kal of the verb קוּם, *surgere*, ו being cast off (vid. Gr. p. 85). In the plural it is always taken in a bad sense, for enemies. With affixes, dropping ִים, it becomes קָמֵי.

[131.] עָלַי (gna-lái) *contra me;* עַל receives the affixes of nouns plural, and with the light affixes takes (ַ), as עֲלֵינוּ, *super nos;* but with the grave, (vid. Gr. p. 19, note), it takes (ֵ:), as עֲלֵיהֶם, *super illos.*

VERSE 3.

[132.] אֹמְרִים (o-mereem) *dicentes.* The plural masculine of אֹמֵר, the Ben. Kal from אָמַר, *dixit*, vid. No. 89. Accent, Yerach, preceded by Metheg.

[133.] לְנַפְשִׁי (lenaphshee) *animæ meæ.* From נֶפֶשׁ, the *soul, person*, or *self*, as Isaiah, li. 23, that said לְנַפְשֵׁךְ, *to thee*, Job. xvi. 4, לוּ יֵשׁ נַפְשְׁכֶם תַּחַת נַפְשִׁי, *would that you were in my place;* and so the word may be considered, Ps. vii. 3, and ii. 1, not *to my soul* but *to me;* a noun of the common gender, but generally used in the feminine. In the plural it changes the former (ֶ) into (ִ), and the latter into (ַ), and gives נְפָשׁוֹת, *animæ;* נְפָשִׁים occurs only in Ez. xiii. 20. Before a pause it is נֶפֶשׁ, and before affixes it first changes both (ֶ) into (ַ), and then the former into (-), thus נַפְשִׁי, *anima mea.* According to Parkhurst נֶפֶשׁ properly signifies a creature that lives by *breathing;* hence, the animal frame, including the *affections* and *desires.* Accent, Merka Mahpachātum.

[134.] אֵין (*pronounced* ain) *non* or *nulla.* This form is used in the continuation of a sentence for אַיִן, a negative particle equivalent to לֹא, *non*, but always implies the substantive verb, and is therefore used only with nouns, pronouns, and participles.

[135.] יְשׁוּעָתָה לוֹ (yeshuhatha-llo) *non* (est) *salus ei.* From the root יָשַׁע, *salvavit*, comes the noun feminine יְשׁוּעָה, *sălus*, and emphaticè, with the double feminine sign יְשׁוּעָתָה, *no salvation at all*, as if alluding to his great wickedness in the matter of Uriah.

[136.] לוֹ (llo) *ei;* ל is the sign of the dative, and ו the pro-

nominal affix, as וְלוֹ, *et ei.* Here to supply the absence of Mappach, לּוֹ has dagesh forte, which is called by the ancient Hebraists אָתֵה מֵרָחִיק, *athe-merahhik*, i. e. *veniens e longinquo*, and is one kind of the dagesh euphonic of the moderns.

[137.] בֵּאלֹהִים (be-lo-heem) *in Deo.* In the *Elohim.* A noun plural formed from the singular אֱלוֹהַּ, *Deus*, by the exclusion of patach furtivum and the point mappik. This name Elohim is attributed in the Psalms, not only to the Godhead, but also to angels, as in Ps. viii. 6, and even to the great ones of the earth, as in Ps. lxxxii. 1. With the prefixes וכלב, it has (··), aleph being quiescent, as בֵּאלֹהִים, for בֶּאֱלֹהִים, *in Deo*, or *per Deum.* Perhaps from אָלָה, *jurare*, or from the Arabic אַלִהַ, (aliha) *colere.* "Thou shalt *fear* the Lord thy God, and *serve* Him, and *swear* by His name," Deut. vi. 13.

[138.] סֶלָה (sela). This word occurs above seventy times in the Psalms, and thrice in Habakkuk, always at the end of a sentence, and never in construction. It is derived from סַל or סָלַל, *to elevate*, and was most probably *a note of music*, or direction to the singers in the Temple to *raise* their voices or instruments at this period. The LXX. render it by Διαψάλμα, which signifies a *variation* in singing or melody. Bishop Hare says, "Ad cantûs rationem unice spectat." Gesenius combines סָלָה, שָׁלָה, *sileo*, and thence deriving a substantive סֶלֶה, which with ה of direction becoming סֶלָה, *ad silentium!* he considers as a sign of the pause where the singing ceased and instrumental music began.

Verse 4.

[139.] מָגֵן (māghēn) *clypeus.* This is translated by the LXX. ἀντιλήπτωρ μου, *susceptor meus*, my protector. An heemantic noun, derived from גָּנַן, *texit.*

[140.] בְּעַדִי (bahadhi) *circa* vel *pro me.* From עָדָה, *transit,* comes עַד, *ad, usque;* and in regimen עֲדִי. With the prefix ב, it is בְּעַד, which, with affixes, changes patach into the composite chateph-patach, which therefore points the preceding with patach, (Gr. p. 58), and hence the form בְּעֲדִי. Moderns give the root בָּעַד compared to the Arabic בָּעַד, *distitit.*

[141.] כְּבוֹדִי (kebhodee) *gloria mea.* From the verb כָּבֵד, *gravis fuit,* comes the noun כָּבוֹד, *gloria,* which, in regimen and with affixes, changes (ו) into (י) (Gr. p. 56), as in this place. But with a prefix it preserves (ו), as in הַכָּבוֹד, *illius gloriæ.* Accent, Rebhia-geresh.

[142.] וּמְרִים (oo-mereém) *et exaltans;* וְ, *et,* is here read וּ, because "it always assumes this form before its cognate *labials,* ב, מ, פ, and words whose first consonant has (י)," as וּדְעוּ, Ps. iv. 4; וּמְרִים, in which מְרִים is the Partic. Ben. in Hiphil, from רוּם, *altum esse,* ו being excluded and compensated by (ּ), being formed, as מְקִים, from קוּם, *surgere.* (Vid. Gr. p. 85).

[143.] רֹאשִׁי (rosheé) *caput-meum;* רֹאשׁ, a noun masculine, *caput, initium* cujuslibet rei. Plural רָאשִׁים. In this word and *four others* the plural is marked by (ָ), viz., יוֹם, *a day,* יָמִים; עִיר, *a city,* עָרִים; אֱנוֹשׁ, *a (poor) man,* אֲנָשִׁים; and בַּיִת, *a house,* בָּתִּים; being probably formed from obsolete nominatives.

VERSE 5.

[144.] קוֹלִי (kolee) *voce meâ.* For בְּקוֹלִי, *in* vel *cum voce meâ.* From קוֹל, *vox, sonus,* a noun masculine with a plural feminine. It comprises all sounds, even *thunder,* Greek φωνὴ Διὸς, *vox Jovis.* In Ps. xviii. 14, it is found without ו, as קֹלוֹ, *vocem suam;* and in Ps. xciii. 4, in the plural feminine with a prefix, as מִקֹּלוֹת, a *sonis* aquarum.

[145.] אֶקְרָא (ekrá) *clamabo*, here used for *clamabam*, implying a *habit.* The future of Kal. (like אֶמְצָא, Gr. p. 87), in which the final א quiesces in (ר). From קָרָא, *vocavit, invocavit.* In this word the former א stands for the pronoun אֲנִי, *ego*, and the latter is the radical א, there never being an א servile after any letter which is radical, except the rare case when it stands for ה.

[146.] וַיַּעֲנֵנִי (vay-yahanéni) *et exaudiet me*, but with ו conversive of the future, *et exaudivit me.* From עָנָה, *incipere loqui, exaudire*, &c., which in the future Kal is אֶעֱנֶה, 1st person singular; תַּעֲנֶה, 2nd person singular; יַעֲנֶה, 3rd person singular, and with the affix יַעֲנֵנִי.

[147.] מֵהַר (mēhár) *de monte*, scil. *Moriæ*, on which the Temple was about to be built. As הַר, *mons*, begins with a guttural, which therefore does not admit dagesh, מ is pointed with (ֵ); in other cases with (ִ), as מִבֵּית, *a domo.* In the plural הַר makes הָרִים, *montes*, in which it compensates the want of dagesh by (ר).

[148.] קָדְשׁוֹ (kodsho) *sanctitatis suæ.* Vid. *supra*, No. 85, and for סֶלָה, vid. No. 138.

VERSE 6.

[149.] שָׁכַבְתִּי (shachábhti) Ego *accubui.* Pret. Kal, from שָׁכַב, *accubuit.* Regular, like פָּקַד or לָמַד.

[150.] וְאִישָׁנָה (va-ishána) *et dormivi.* Removing ו conversive of the future (which takes (ר) before a guttural), and ה paragogic, there remains אִישַׁן, the future of Kal, of the verb יָשַׁן, *dormivit*, in which the first radical י quiesces in (ִ). The accent is Merka Mapachātum, a disjunctive of the first class (equal to a colon), preceded by the euphonic Metheg.

[151.] הֲקִיצוֹתִי (heki-tsó-thi) *evigilavi.* The 1st person singular pret. of Hiph. from קִיץ, *evigilavit*, the Hiph. voice of קוּץ, which

in the preterite of this voice, and of Niphal generally, takes וֹ before ת and נ, (¨), penult. being shortened into (:) or compound sheva (⁘). (Vid. Gr. p. 84).

[152.] יִסְמְכֵנִי (yis-meché-ni) *sustentabit me.* The 3rd person singular pret. of Kal, from סָמַךְ, *sustentavit*, with the pronominal affix ֵנִי, *me;* future אֶסְמֹךְ, תִּסְמֹךְ, יִסְמֹךְ; but on account of the affix, וֹ, the terminal point of the future, changes into (:). (Vid. Gr. p. 79).

Verse 7.

[153.] אִירָא (eerá) *timebo.* The future of Kal, from יָרֵא, *timuit*, which is thus declined; אִירָא, (in which י quiesces in (·), and א in (ָ)), תִּירָא, יִירָא, plural נִירָא, תִּירְאוּ, יִירְאוּ, &c.

[154.] מֵרִבְבוֹת (me-ribh-bhóth) *a myriadibus.* A finite number for an indefinite; רְבָבָה, *myrias*, a myriad, or 10,000, is a noun feminine. In the plural רְבָבוֹת, and in regimen (ָ) being shortened into (:), and the former (:) being changed into (·), it becomes רִבְבוֹת. Derived from רָבַב, *multiplicavit.* Accent, Merka.

[155.] עַם (gnam or ham) *populi.* A noun masculine derived from עָמַם, like אָמַם and לָאַם, implies connexion, assemblage; compare ἅμα, ὅμος, the German *sammeln*, &c. &c., the Persian *ham.* With prefixes מֵעָם, *e populo;* לְעַם, *populo;* בְּעַם, *in populo;* וְעַם, *et populus;* הָעָם, *populus ille.*

[156.] סָבִיב (sa-bhíbh) *circumquaque.* This word is properly a noun, signifying *circuitus*, but taken also *adverbially.* Derived from סָבַב, *circumdedit.* Accent, Rebhia-Geresh.

[157.] שָׁתוּ (shá-thu) *posuerunt* aciem adversus me, as the following עַל implies hostility. The 3rd person plural pret. of Kal, from שׁוּת, *ponere.* The 3rd person singular is שָׁת, *posuit*, the second radical (ו) being expunged in the preterite of quiescents of the

second radical. (Vid. Gr. p. 84). This שְׁתוּ is distinguished from שְׁתוּ (from שָׁתָה, *bibit*), merely by the accent.

VERSE 8.

[158.] קוּמָה (koo-ma) *surge.* Imperative of Kal with ה paragogic, from קוּם, *surgere*, which is the infinitive Kal, and with the prefix בְּקוּם, *in surgendo.* The accent is Mahpakh-zarkātum.

[159.] הוֹשִׁיעֵנִי (ho-shi-hē-ni) *salvum me fac.* The imperative of Hiph., from יָשַׁע, which in Hiph. changes י into וֹ, and forms הוֹשִׁיעַ, or contracted הוֹשַׁע, *salva*, and with ה paragogic הוֹשִׁיעָה; accent same as last. Affix נִי, *me.*

[160.] הִכִּיתָ (hik-keetha) *percussisti.* From נָכָה, which in Hiph. gives הִכָּה, נ being absorbed by dagesh, and in the 2nd person singular the third radical ה is changed in י quiescent. Accent, Munach inferius.

[161.] אֹיְבַי (oyebái) *inimicos meos.* A participial noun, formed from אוֹיֵב, the Ben. participle of Kal, from אָיַב, *odit.* Sometimes written without ו, thus אֹיֵב; and with the pronominal suffix אֹיְבַי, *inimici mei.*

[162.] לֶחִי (le-hhi) *maxillâ.* To strike on or with the cheek-bone was a mark of ignominy, as we read in the history of Samson. The word is לֶחִי, but before the pause (׃) לֶחִי. Derived from לָחָה, not used as a verb. In the LXX. version, we find here *ματαίως*, *gratis, sine causâ* (my enemies without cause), which word may originally have been *μάθηας*, *jaw bones;* they having read לְחָנָם, from חָנָם, *gratis*, (from חֵן, *gratia*).

[163.] שִׁנֵּי (shinnē) *dentes.* שֵׁן, *dens*, a noun of the common gender, from שָׁנַן, *acuit.* In the dual שִׁנַּיִם, on account of the double row of teeth, (ַ) being changed into (ִ), and in regimen יֵ being changed into (ֵ), it makes שִׁנֵּי. Accent, Tiphca posterius.

[164.] שִׁבַּרְתָּ (shib-bar-ta) penitus *confregisti*. From שָׁבַר, *fregit*, the regular pret. of Pihel, would be שִׁבֵּר, but before Maccaph, the Gut., and Resh, (-) is generally used instead of (¨); hence the forms שִׁבַּר, *shibbar;* אִבַּד, *ibbad*. This voice denotes *intenseness* of action.

VERSE 9.

[165.] לִיהוֹה (lai-ho-vah) *Yehovæ*, vel, *ad Yehovam;* scilicet, pertinet, vel adscribenda est illa-*Salus*. The salvation belongs, or is to be ascribed, to the LORD only. LXX. Τοῦ Κυρίου ἡ σωτηρία. To avoid the utterance of this sacred name, the Jews commonly substituted לְאֲדֹנִי, which has the same points. Accent, Merca following Metheg.

[166.] הַיְשׁוּעָה (ha-yeshoohá) *illa-salus*. The noun feminine יְשׁוּעָה, *salus*, prefixed by the emphatic ה, would regularly be הַיְשׁוּעָה, *hayyeshoohá*, but dagesh is often removed from letters pointed with (:), especially י and מ, for sake of accelerating the pronunciation. Theme יָשַׁע, *salvavit*. Vid. No. 135.

[167.] עַל-עַמְּךָ (gnal gnam-mechá) *super-populum-tuum*. From the root עָמַם, comes the noun masculine עַם, *populus*. With the *royal* accents it takes (ר) as עַם. In the plural עַמִּים, *populi*. Vid. No. 155.

[168.] בִּרְכָתְךָ (bir-cha-thé-ca) *benedictio-tua*, noun feminine בְּרָכָה, *benedictio*, *copia*. In regimen, ה being changed into ת (vid. Gr. p. 16), and (ר) into (:), the preceding (:) becomes (·), and hence the word is בִּרְכַת, scil. *Yehovæ;* or with an affix בִּרְכָתְךָ. In plural בְּרָכוֹת. From בָּרַךְ, *genuflexit*, the Pih. is בֵּרֵךְ, *to invoke, praise, bless the Deity*, because it was usually done kneeling; hence, generally, for any invocation whether for good or bad, or any blessing conferred. Our word *broker* probably comes from the same source, since the Spanish *alboroque* (see John Stephens' Span. Dict.), whence it seems to be derived, was the term for the conclusion of a bargain ratified by drink and a blessing.

PSALMUS IV. ד.

Verse 1.

[169.] לַמְנַצֵּחַ (lá-menat-seahh) *Præcentori*, vel *Archimusico.*—Bythner. מְנַצֵּחַ is the participial noun formed from the pihel voice of the verb נָצַח, *præfuit, vicit.* It is remarkable that this word is very variously rendered by commentators. The LXX. render it by εἰς τὸ τέλος, *in finem.* The Chaldee paraphrast, "for *triumph*, or the *Triumpher.*" Aquila, by τῷ Νικοποιῷ, to the *victor* or *Giver of Victory;* so also Jerome, *victori.* The Prophet Habakkuk concludes his prayer, ch. iii. 19, thus, לַמְנַצֵּחַ בִּנְגִינוֹתָי׃, "to the chief singer on my stringed instruments."—Common Version. Which Parkhurst would render, "To the Giver of Victory (celebrated) on my stringed instruments." It is an emphatic form for לְהַמְנַצֵּחַ, but ל excludes the emphatic ה, and dagesh is removed from the shevaed letter.

[170.] בִּנְגִינוֹת (bin-ghee-noth) in-instrumentis-*pulsatilibus.* נְגִינוֹת, the plural form of the noun feminine נְגִינָה, *pulsatio fidium*, from נָגַן, *pulsare* quasi manu. [For מִזְמוֹר, vid. No. 122.]

Verse 2.

[171.] בְּקָרְאִי (bekor-ee) *in-invocando-me*, i. e. *in-invocatione-meâ.* From קָרָא, *vocavit*, comes the infinitive Kal קְרֹא, *vocare*, which with ב prefixed, and י affixed, gives the gerundial form בְּקָרְאִי, *in my calling;* and with the affix נוּ, קָרְאֵנוּ, *our calling*, i. e. *when we call.* Accent, Pazer.

[172.] עֲנֵנִי (gnan-e-nee) *exaudi-me.* From עָנָה (No. 146), comes

the imperative of Kal עָנָה, in which ה quiesces in (ֵ), and the guttural assumes compound sheva, which properly belongs to gutturals alone. The LXX. seem to have read עַנֵּנִי, in the preterite, for they have rendered it *εἰσήκουσέ μι, exaudivit me.*

[173.] אֱלֹהֵי צִדְקִי (Elohē-tsidh-kee) *Deus justitiæ meæ.* From צָדַק, *justificavit*, comes the noun masculine צֶדֶק, *justitia, veritas*, which with the affix י changes both segols into (ִ), and the former again into (ַ), and makes צִדְקִי. The accent of אֱלֹהֵי is Mahpach-zarkātum, a conjunctive. [For בְּצַר, vid. No. 128.]

[174.] הִרְחַבְתָּ לִי (hir-hhabh-ta-lee) *dilatationem-fecisti-mihi*). The pret. of Hiphil, from רָחַב, *ampliatus est*, for the heart is *enlarged* in joy. Accent, Munach inferius.

[175.] לִי (llee) *mihi.* Dative of the pronoun אֲנִי, *ego.* For the dagesh, see No. 136.

[176.] חָנֵּנִי (hhon-né-nee) *miserere-mei.* The imperative of Kal is חָנֹן, and by syncope חֹן. On account of the affix it takes dagesh, and changes cholem into kamets chateph, which gives חָנֵּנִי. The imperative is formed like סֹב, from סָבַב. (Vid. Gr. p. 90).

[177.] וּשְׁמַע (oo-shemáng) *et audi.* The imperative of Kal from שָׁמַע, *audivit.* Obs. וּ for וְ before a shevaed letter. The imperative is thus declined שְׁמַע, feminine שִׁמְעִי; plural שִׁמְעוּ. Hence Isaiah, liii. 1, "who hath given credit לִשְׁמֻעָתֵנוּ, *to our report*," which is rendered in the N. T. by τῇ ἀκοῇ ἡμῶν, *to our hearing*, i. e. the word of the Gospel. John, xii. 38, and Rom. x. 16.

[178.] תְּפִלָּתִי (tephil-la-thee) *orationem* vel *supplicationem meam.* תְּפִלָּה is an heemantiv noun formed from פָּלַל, *judicavit* de *causa* vel *lite.* It implies intercession through a Mediator. In the plural תְּפִלּוֹת, *preces.*

Verse 3.

[179.] בְּנֵי־אִישׁ (bĕne-eesh) *filii viri.* Ye sons of the *illustrious* man, perhaps of Saul; for such is the force of the word אִישׁ, equivalent to *vir* in Latin, quasi a *virtute.* Observe also אָדָם is equivalent to *homo*, and אֱנֹשׁ, a *low* or *mean* person (vid. *supra*, No. 2). From בֵּן, *filius*, comes the plural בָּנִים, and in regimen בְּנֵי. Th. בָּנָה, *ædificavit.*

[180.] עַד־מֶה (gnad-mé) *usquequo.* עַד is a particle of time; and מֶה, an interrogative pronoun; it is used also in the forms מַה and מָה, see above לָמָּה. [For כְּבוֹדִי, see No. 141].

[181.] לִכְלִמָּה (lich-lím-ma) *in ignominiam* vertetis. כְּלִמָּה is a noun feminine formed from נִכְלַם, the Niphal voice of כָּלַם not in use, *puduit, erubuit.* From this noun the Latin *calumnia* seems to be derived. The LXX. having translated this passage ἕως πότε βαρυκάρδιοι; ἱνατί, &c., seem to have read כְּבוֹדֵי, *graves*, and לֵב לָמָּה, probably from the error of a transcriber in the copy which they used. An ellipse of some such verb as תֶּהֶפְכוּ תִּתְּנוּ, which must be supplied in this sentence before the word כְּבוֹדִי, is not seldom in Hebrew, and we shall have some more to take notice of in these Psalms. In his Lehrgebäude, p. 851, Gesenius supposes the word תָּבֹא to be understood, Ps. iii. 9; upon thy people *come* thy blessing.

[182.] תֶּאֱהָבוּן (te-ehá-bhoon) *diligetis*, רִיק, *inane* (No. 54). The 2nd person plural masculine future of Kal, from אָהַב, *dilexit;* in the 1st person singular of the future, the radical א is usually dropped, lest two alephs should come together (vid. Gr. p. 41). ן paragogic being added to verbs ending in וּ, points the preceding second radical with a long vowel. The opposite to this verb is שָׂנֵא, *odio habuit.*

[183.] תְּבַקְּשׁוּ (tebhak-keshoo) *studiose-quæretis.* The 2nd person plural future of Pihel, which implies *intensity.* From בָּקַשׁ, *quæsivit*, which is not used. Future of Pih. אֲבַקֵּשׁ, *inquiram.* This is the reading of Stephens in this place; other editions have not the dagesh.

[184.] כָּזָב (ca-zábh) *mendacium.* A noun masculine from כָּזַב, of which the participle of Kal occurs, Ps. cxvi. 11. In Pih. (and Niph. Hiph.), this verb is used of deception, telling lies, not in Kal, and it is a wrong supposition, that in that passage David meant all men to be liars; he merely says, "I said in my haste," (not כָּל־אָדָם all men, but) "כָּל־הָאָדָם, the whole of man" is "כָּזָב," a vanishing, transient being, without any better part in him. Still more unwarrantable and harsh does our English version make Jeremiah (xv. 18) say to God, wilt thou be altogether unto me like a liar, whilst the Prophet himself explains his own meaning, "waters that fail;" אַכְזָב signifying a vanishing brook which mocks the longing traveller in the desert. The words, which in Scripture correspond to liar, are כַּחַשׁ, Is. xxx. 9; אִישׁ כָּזָב, Prov. xix. 22; דֹּבֵר כָּזָב, Ps. v. 6; דּוֹבֵר שֶׁקֶר, Ps. lxiii. 12; דֹּבֵר שְׁקָרִים, Ps. ci. 7; שֶׁקֶר is a lie, which stands for him that utters it, only Prov. xvii. 4.

Verse 4.

[185.] וְדַעוּ (oo-dhehoo) *Quin scitote.* The imperative of Kal, from יָדַע, *scivit*, which, like most verbs beginning with י, drops י in the imperative and infinitive of Kal. When the third radical is a guttural, the infinitive ends in ת, not ת, as דַּעַת, *scire.* In Hithpahel it changes י into ו, as הִתְוַדָּה, הִתְוַדֵּעַ, (vid. Gr. p. 42).

[186.] הִפְלָה (hiph-lá) *segregavit.* The 3rd person singular pret. of Hiphil, in which ה final quiesces in (ה), from the unused

פָּלָה, *divisit, separavit.* Whence the LXX. have rendered it by ἐθαυμάστωσε, *mirabilem fecit.*

[187.] חַסִידְ־לוֹ (hhasĕedh-lo) *pium sibi*, i. e. to his own glory. A noun masculine חָסִיד, *pius, beneficus*, and in relation to God, one who hath *received* a benefit from Him. From חֶסֶד, *misericordia*, &c.; plural חֲסָדִים, *mercies.* Hence also, חֲסִידָה, noun feminine, the name of a bird, supposed to be the *stork*, from the account given by naturalists of its affectionate nature. Gr. στοργὴ, from ἔστοργα, perfect middle of στέργω, *amo, desidero.*

[188.] יִשְׁמַע (yishmáng) *exaudiet.* 3rd person singular future of Kal, אֶשְׁמַע, *audiam*, from the root שָׁמַע, *audivit.* Accent, Rebhia Geresh.

[189.] בְּקָרְאִי אֵלָיו : (bekŏree-elav) *in-clamando-me ad-eum.* From the root קָרָא, *vocavit*, scil. בְּ, *in*, קְרֹא, *vocare*, and יִ, *me;* as the letters of the technical word בְּכָלָם placed before the infinitive form the Hebrew Gerunds. [For a full account of אֵלָיו, see No. 77].

Verse 5.

[190.] רִגְזוּ (righ-zoo) *contremiscite.* 2nd person plural imperative of Kal, from רָגַז, *horruit, tremuit.* It signifies especially the tremor arising from anger, and hence the LXX. have rendered it by ὀργίζεσθε, *irascimini.*

[191.] וְאַל (ve-al) *et-ne.* אַל, *ne*, a particle signifying discouragement. It is generally prefixed to futures, and when doubled implies deprecation.

[192.] תֶּחֱטָאוּ (te-hhe-tá-oo) *peccetis.* From חָטָא, *a scopo erravit*, he erred from the mark, and hence he *sinned*, comes the future of Kal אֶחֱטָא, *peccabo*, in which א final quiesces in (ה), and the guttural assumes (ֶ), and therefore punctuates the preceding letter

with (ֹ), Gr. p. 58. In the 2nd person plural, on account of the accent Merca Mahpachatum, א is preceded by (ָ) for the regular form—תֶּחֶטְאוּ תִּחְטְאוּ

[193.] אִמְרוּ (im-roo) *cogitate.* 2nd person plural imperative of Kal, אֱמֹר, *dic*, in which the guttural takes compound sheva as usual; from אָמַר, *dixit.*

[194.] בְּלִבְבְכֶם (bhil-bhabh-chem) *in-corde vestro;* scil. ב, *in*, לֵבָב, *cor*, and כֶם, the grave affix, *vester.* See Gram. p. 19, note 1. "As (ֵ) penultimate, in every final augment and regimen, is shortened into (ִ)," and "(ָ) ultimate, before the grave affixes, and in regimen, changes into (-)," לֵבָב becomes in this place לְבַב, whence the form above. Note, dagesh lene is omitted from ב, *in*, because the (ִ) under ל is derived from (ֵ); and from כ in כֶם, being never placed in this affix.

[195.] מִשְׁכַּבְכֶם (mish-cabh-chem) *super-cubili-vestro.* The hee-mantiv noun מִשְׁכָּב, *cubitus, cubile*, is formed from שָׁכַב, *cubuit*, and takes both masculine and feminine forms in the plural. Accent, Rebhia Geresh, a lesser disjunctive.

[196.] וְדֹמּוּ (ve-dhómmoo) *et-tacete.* The 2nd person plural imperative of Kal, syncopated for דֹּמְמוּ, from דָּמַם, *siluit.*

VERSE 6.

[197.] זִבְחוּ (zibh-hhoo) *sacrificate.* 2nd person plural of זְבַח, the imperative of Kal from זָבַח, *pecudes-mactavit.* This verb is used in Kal, signifying to sacrifice to the true God; but in Pihel usually to idols.

[198.] זִבְחֵי (zibh-ché) *sacrificia*, scil. justitiæ. In regimine for זְבָחִים the plural of זֶבַח, *victima*, a noun masculine. The (ָ) is shortened into (ִ), and the previous (ִ) becomes (ֵ). [For צֶדֶק, see No. 173]. LXX. Θύσατε θυσίαν δικαιοσύνης.

[199.] וּבְטַחוּ (oo-bhit-hhoo) *et-confidite.* 2nd person plural imperative of Kal, בְּטַח, from the verb בָּטַח, *fidit.*

VERSE 7.

[200.] יַרְאֵנוּ (yar-é-noo) *videre-faciet.* Future of Hiph. הִרְאָה, which being used with an affix, ה radical is excluded. From רָאָה, *vidit.* Accent, Yerahh.

[201.] טוֹב (tóbh) *bonum.* An adjective *bonus;* also as a substantive *bonum* and *bonitas*, goodness. For רַבִּים, see No. 129, and for אֲמָרִים, No. 132.

[202.] נְסַה־עָלֵינוּ (nesa-gnalēnoo) *eleva super-nos.* נְסַה, the imperative of Kal, from נָשָׂא, *levavit*, in which א quiesces in (ה), but here שׂ is changed into ס, and א into ה. Sometimes it also loses the initial נ, as in וְשָׂא, *et tolle*, plural שְׂאוּ, *attollite*, Ps. xxv. 18, and xxiv. 7. The LXX. have rendered it ἐσημειώθη, deriving it perhaps from נֵס, *vexillum.* For עָלֵינוּ, see No. 131.

[203.] אוֹר (ōr) *lucem. Lux, splendor*, ideoque *lætitia*, feminine אוֹרָה. Plural אוֹרִים, *luces*, i. e. *luminaria.* Accent, Tiphhha anterius.

[204.] פָּנֶיךָ (pa-né-cha) *facierum tuarum.* Vid. No. 125. פָּנִים, *facies*, in regimen פְּנֵי. With the *light* affixes it retains (ה), as פָּנֶיךָ, *vultus tuus;* but with the *grave* it shortens it into (ֵ), as in לְפָנֵיהֶם, *in faciebus eorum*, Ps. lxix. 23.

VERSE 8.

[205.] נָתַתָּה (na-thát-ta) *dedisti.* With ה paragogic, for נָתַתְּ, 2nd person singular pret. of Kal from נָתַן, *dedit*, a verb of special irregularity, which sometimes drops both the former and latter נ, as in the infinitive of Kal תֵּת for תֵּנֶת. Vid. Gr. pp. 45, 46.

[206.] שִׂמְחָה (sim-hhá) *lætitiam.* A noun feminine from שָׂמַח, *lætari.* In regimen שִׂמְחַת, and in plural שִׂמְחוֹת.

[207.] בִּלְבָבִי (bhelib-bee) *in-corde-meo*, i. e. בְּ, *in*, לֵב, *cor*, contracted for לִבָּב, (vid. No. 194), and יִ, *meus.* In the plural לִבּוֹת, *corda*, dagesh being compensative for the lost ב. [For עֵת, *tempus*, see No. 30].

[208.] דְּגָנָם (degha-nám) *frumentum-eorum.* From the noun masculine, דָּגָן, *frumentum*, a general term for *all* kinds of corn. It has no plural. In regimen the former (ָ) is shortened into (ְ), and the latter into (-), as דְּגַן־שָׁמַיִם, *frumentum cœlorum.* With the affix the former (ָ) is also changed into (ְ) as in this place דְּגָנָם. Accent, Tiphhha posterius.

[209.] וְתִירוֹשָׁם (vethee-ro-shám) *et mustum eorum.* תִּירוֹשׁ, *mustum*, seu *vinum novum*, an heemantiv noun, formed from יָרַשׁ, *possedit*, either because it is part of the possessions of man, or as Buxtorf says, because it takes possession of man. [For רִבּוּ, see No. 127.] This verse is to be understood thus: "Thou hast given gladness into my heart, מֵעֵת, more than the time (i. e. more than they had at the time when) their corn and wine were plentiful." To supply the ellipse in Hebrew, the verse would require four words instead of the one מֵעֵת, namely, גְּדוֹלָה מִשְּׂמְחָתָם בְּעֵת אֲשֶׁר.

Verse 9.

[210.] בְּשָׁלוֹם (besha-lóm) *in-pace;* שָׁלוֹם, *pax*, a noun masc. plural, שְׁלוֹמִים. From שָׁלַם, *pacem colere;* also in Pihel שִׁלֵּם, *perficere, complere, rependere.*

[211.] יַחְדָּו (yahh-dáv) *pariter.* From יַחַד, *simul, una*, and sometimes with י interposed, יַחְדָּיו, in which form it is found but *thrice* in the Scriptures. Accent, Zarka.

[212.] אֶשְׁכְּבָה (esh-kebhà) *accubabo.* LXX. κοιμηθήσομαι. The future of Kal with ה parogogic, from שָׁכַב, *cubuit, jacuit.* [וְאִישָׁן, *et dormiam*, future of Kal from יָשַׁן, *dormivit*, which see in No. 150. Accent, Merka mahpachātum, a greater disjunctive].

[213.] לְבַדְד, (lebha-dádh) *solum.* From בָּדַד, *unicus fuit*, comes the noun masculine בְּדָד, *solitudo.* LXX. καταμόνας.

[214.] לָבֶטַח (la-bhe-tahh) *in-fiducia ;* בֶּטַח, *fiducia*, a noun masculine without a plural from בָּטַח, *fidit.* It is taken adverbially with the prefix ל, which takes (ר) before a penacute dissyllable. LXX. ἐπ' ἐλπίδι.

[215.] תּוֹשִׁיבֵנִי (to-shee-bhé-nee) *facies-habitare-me*, 2nd person singular future of Hiph. from יָשַׁב, No. 13, the first radical being changed into וֹ. (Vid. Gr. p. 81). Accents, Metheg, and Sylluk before Soph-pasuk.

PSALMUS V. ה.

Verse 1.

[216.] אֶל־הַנְּחִילוֹת (el-hannechee-loth). "Forsan, super instrumentis pneumaticis quæ *perforari* (חלל), solent."—Bythner. Accordingly, it would stand for נְחִלוֹת; an opinion still supported by the Moderns. From the same root, also חָלִיל, *a pipe*, is derived. But the LXX. and others render it ὑπὲρ τῆς κληρονομούσης, "for her who hath obtained the *inheritance*," i. e. the Church. It would thereby be derived from נָחַל, *possedit.* It does not occur again in the Scriptures.

Verse 2.

[217.] אמרי (ama-rái) *verba-mea.* A noun masculine אֹמֶר, *dictum, verbum*, from אמר, *dixit.* Plural אמרים, formed by changing ו into (-:), and (ּ) into (ר). In regimen אמרי; with the affix אמרי; also a noun feminine אמרה, plural אמרות

[218.] האזינה (ha-azee-nah) *percipe-auribus.* From the noun אֹזֶן, *auris*, is formed a verb in Hiphil הֶאֱזִין, of which this is the imperative, with ה paragogic, and (-:) under the guttural. Plural האזינו. Accents, Munahh after Metheg.

[219.] בינה (bee-na) *intellige.* Imperative of Kal from בוּן or בִּין, *intelligere.* In Hiph. הֲבִינֵנִי, *make, or cause me to understand.*

[220.] הגיגי (haghee-ghee) *meditationem-meam.* A noun masculine הֶגְיוֹן, *meditatio*, formed from the verb הגה, vid. No. 19, by doubling the second radical, and casting away the third. LXX. κραυγῆς μου, *clamorem meam.* הגיג probably implies *fervour*, from a root הגג, which in Arabic signifies to *burn.*

Verse 3.

[221.] הקשיבה (hak-shee-bha) *attende.* Imperative of Hiph. with ה paragogic, from the root קָשַׁב, *aurem advertit.*

[222.] שועי (shav-hee) *clamoris-mei.* Regularly שׁוּע, but on account of the affix, (ּ) being changed into (:), and (-) into (:), the former (:) is changed into (-), hence שׁוּעִי, from שׁוּע, in Pihel שִׁוַּע, *clamavit.*

[223.] אתפלל (eth-pal-lal) *orabo.* From פָּלַל, *oravit*, in hithpahel, *se judicavit, oravit se judicando.* It takes (ר) on account of the pause.

Verse 4.

[224.] בֹּקֶר (bó-ker) *manè*. From בָּקַר, *quæsivit*, as "that may then be sought for, which lay concealed because of the dark." Gesenius assigns to בָּקַר, its Arabic meaning, *splitting*, *cleaving*, hence in both languages בָּקָר, (*ploughing*) cattle; (compare the Latin *armentum* for *aramentum*); as also, the word under consideration, בֹּקֶר, *morning*, *day-break*, when day and light break forth. [For תִּשְׁמַע, see No. 188, and for קוֹלִי, No. 144].

[225.] אֶעֶרְכָה־ (e-heroch) *disponam*, scil. preces. The future of Kal of the verb עָרַךְ, both active and neuter. Activè, *disponere*, *instruere*. Neutraliter, *æstimari*, in which latter it seems to be derived from עֵרֶךְ, *pretium*.

[226.] לְךָ (lechá) *tibi*. Dative singular from אַתָּה, *tu*. It seems to be compounded of ל, the sign of the dative case, and ךָ, the affix. Before a pause לְךָ, the points being transposed. In the plural לָכֶם, *vobis*. Accent, Rebhia Geresh.

[227.] וַאֲצַפֶּה (va-atsappé) *et-speculabor*. The future of Pih. in which ה quiesces in (֥), and ו is pointed with (-) because of the following compound sheva. From צָפָה, *speculatus est, oculos animumque intendit*. Accents, Metheg, and Sylluk before Soph-pasuk.

Verse 5.

[228.] אֵל (el) *Deus*. From אַיִל, *fortis*, and by elision of י, אֵל, *fortitudo*, *potentia*. In the plural אֵלִים, *fortes*, i. e. *angeli*, et *principes*.

[229.] חָפֵץ (cha-phéts) *volens*. Ben. Kal of the same form, with the 3rd person singular pret. of Kal, חָפֵץ, *voluit*, from which it can only be distinguished by the sense.

[230.] רִשְׁעַ (ré-shang) *impietatem.* A noun masculine from רָשַׁע, see No. 7. The accent of this with the previous word forms Merca-zarkātum ֫.

[231.] יִגְרְךָ (ye-ghoorchá). 3rd person sing. future of Kal, from גּוּר, *incoluit* (of the form of קוּם, Gr. p. 85), with the affix ךָ, *tecum.* יִגְרְךָ is the same as יָגוּר עִמְּךָ, or אִתְּךָ, so in Ps. cxx. 5, גָּרְתִּי מֶשֶׁךְ, *I have lived* (*with*) *Mesech.*

[232.] רַע (ráng) *malum.* A noun masculine concrete (also רַע), *malus*, and abstract, *malum.* From רוּעַ, *malum esse.* The LXX. took it in the concrete sense, πονηρευόμενος.

Verse 6.

[233.] יִתְיַצְּבוּ הוֹלְלִים (yith-yat's'bhoo ho-leleem) *non consistent vesani.* For יָצַב, see No. 55; הוֹלְלִים, plural masculine of the Ben. Kal, from הָלַל, *insanivit, gloriatus est.* Accent, Tiphha anterius.

[234.] לְנֶגְדְּ (lené-ghedh) *coram.* From נֶגֶד, *coram,* ל pleonastic being prefixed.

[235.] עֵינֶיךָ (gne-né-cha) *oculis-tuis;* עַיִן, *oculus*, before a pause changes (-) into (ַ). In regimen, from the affix and dual number (-) and (·) are contracted into (ֵ), thus עֵין. In the dual it gives עֵינַיִם, *oculi* (before a pause עֵינָיִם). In regimen, יִם is changed into ֵי, as עֵינֵי, *oculi Yehovæ*, &c. עַיִן is feminine, like all members of the animal body which nature has made double; one exception in the Kĕthībh, Cant. iv. 7, בְּאַחַד, the Kĕri has changed into בְּאַחַת, making it conform to the rule. Vid. No. 254.

[236.] שְׂנֵאתָ (sa-né-tha) *odisti.* The pret. of Kal, 2nd person singular, from שָׂנֵא, *odio habuit,* א quiesces in (ֵ). Accent, Rebhīa-Geresh.

[237.] פֹּעֲלֵי (po-halé) *operantes.* Ben. Kal plural masculine in regimen, for פֹּעֲלִים, from פָּעַל, *fecit.* From this verb the names

of the voices, Niphal, Pihel, Hiphil, &c. are borrowed; formerly it served also for a general paradigm, but has by modern Grammarians been discharged from this office, on account of the dagesh forte required by three conjugations, which is inadmissible in ע, besides the uncertain pronunciation of this letter; also פ has the inconvenience of requiring a dagesh lene in certain positions.

[238.] אָוֶן (áven) *iniquitatem.* LXX. *ἀνομίαν.* "Ex metricâ liquet vocem hanc semper esse monosyllabam."—Bishop Hare. Scil. *on*, seu *awen.* With affixes אוֹנִי אוֹנָם, &c., this word actually resembles the word אוֹן, *riches, power, manly vigour*, with which it must not be confounded.

VERSE 7.

[239.] תְּאַבֵּד (teab-bédh) *perdes.* 2nd person singular future of Pihel, *perdes;* for in that voice it has an *active* signification, אִבֵּד, *perdidit, perire-fecit;* but in Kal, *neuter*, אָבַד, *periit.*

[240.] דֹּבְרֵי (do-bheré) *loquentes*, i. e. *locutores.* Nominative plural masculine in regimen, of the Ben. Kal, from דָּבַר, *locutus est.* Accents, Yerahh, following Metheg. [For כָּזָב (ca-zábh) *mendacium.* Noun mas. from כָּזַב, see No. 184. Accent, Merca-Mahpachātum].

[241.] אִישׁ־דָּמִים (eesh da-meem) *virum sanguinum*, i. e. *sanguinolentum.* From אָדַם, *rubuit*, comes דָּם, *sanguis;* plural דָּמִים, *sanguines.*

[242.] וּמִרְמָה (oo-mir-má) *et doli*, i. e. *dolosum.* A heemantiv noun feminine, from רָמָה, *jecit, projecit.* In plural מִרְמוֹת, *fraudes.* The LXX. translate it, *καὶ πικρίας, et amaritudine;* perhaps they read מָרָה, *bitterness.*

[243.] יִתְעַב (ye-tha-héb) *abominabitur.* Fut. of Pihel from תָּעַב, *abominatus est*, scil. visu vel alio sensu. Observe, this form יִתְעַב, does not admit the characteristic dagesh, as the middle radical is a guttural, although the vowel before ע does not, on that account,

always become long, thus Deut. vii. 26, וְתַעַב תְּתַעֲבֶנּוּ, we find תַ remaining both times. Accent, Mahpahh-zarkātum.

VERSE 8.

[244.] בְּרֹב (berobh) *in multitudine;* רֹב, *copia, multitudo;* a noun masculine, from רָבַב, *copiosum esse.*

[245.] חַסְדְּךָ (hhas-dechá) *misericordiæ-tuæ.* Formed from the noun masculine, חֶסֶד, *misericordia, benignitas.* With the affix ךָ, both (ְ) being changed into (ַ), and the former again into (-), the compound becomes חַסְדֶּךָ. In the plural it makes חֲסָדִים, and in regimen חַסְדֵי. Accent, Tiphhha anterius.

[246.] אָבוֹא (a-bhó) *introibo.* The future of Kal (ו being omitted sometimes, thus אָבֹא), from בּוֹא, *venire, ingredi.* Accent, Munahh inferius.

[247.] בֵּיתֶךָ (be-thé-cha). From בַּיִת, *domus*, which in regimen and with affixes contracts both vowels into (ֵ), as בֵּיתְךָ, *domus tua;* עַד־בֵּית אֱלֹהִים, *usque-ad domum Domini.* From בּוּת, *pernoctari;* or we derive בּוּת from בַּיִת, and this from בָּנָה, *ædificavit.*

[248.] אֶשְׁתַּחֲוֶה (esh-ta-hha-vé) *incurvabo-me.* Future of Hithp. from שָׁחָה, *incurvatus, humiliatus est.* As the first radical is one of the sibilant letters, it is transposed with the preformant ת, for euphony (vid. Gr. p. 27, Note *b*). This verb assumes in Hithp. ו before the final ה, and omits dagesh from the second radical as it is a guttural. Accent, Merka, following Metheg.

[249.] אֶל־הֵיכַל (el-he-chal) *in templo;* הֵיכָל, a noun masculine, signifying *a temple, tabernacle,* or *royal palace.* In regimen it changes (ָ) into (-). In the plural הֵיכָלִים, whence in regimen הֵיכְלֵי, (ָ) being changed into (ְ). [For קָדְשֶׁךָ, vid. No. 85, and for בִּירָאתֶךָ, No. 110].

Verse 9.

[250.] נְחֵנִי (nehhe-nee). Imperative of Kal, from נָחָה, *duxit*, with the affix נִי ; contracted for נְחֵהֵנִי. Accent, Munach superius.

[251.] בִּצְדָקָתְךָ (bhetsidh-kathé-cha) *in-justitiâ-tuâ*. From צָדַק, *justificavit*, comes the noun feminine צְדָקָה, *justitia*. With the affix it changes ה into ת, (ר) penult. into (:), and the former (:) into (·). In the plural צְדָקוֹת.

[252.] לְמַעַן (lemá-han) *propter*. מַעַן, is an indeclinable word, always formed with the adjunct ל. With a verb it signifies *ut*, as לְמַעַן תִּצְדַּק, *ut justificeris*. Probably derived from עָנָה, *respondit*, as if "answering to a cause."

[253.] שׁוֹרְרָי (sho-rerái) *inimicos-meos*. From שָׁרַר, *intuitus est, observavit*, comes the Ben. Kal שׁוֹרֵר, *observator*, which is always taken in a bad sense. It is used in the Psalms with the affix יְ, only, as here; and before a pause with (ר), as שׁוֹרְרַי, Ps. xxvii. 11.

[254.] הַוְשַׁר (hav-shár) *dirige*. From יָשַׁר, *rectus, planus fuit*, comes הוֹשִׁיר, in Hiph. י being changed into ו. It takes (-) in the last syllable in place of (..), which, gutturals, or ר when final, reject; and ו instead of וֹ. The mark (o) refers to the marginal reading, הישר, which takes the same vowel points. This is called the קְרִי, *Kĕri, read;* and the text, the כְּתִיב, *Kethībh, written*. Vid. Gr. p. 102. [For לְפָנַי, see No. 204].

[255.] דַּרְכֶּךָ (dar-ké-cha) *viam-tuam*. From דֶּרֶךְ, *via*, which with the affix changes both segols into (:), and the former (:) into (-).

Verse 10.

[256.] בְּפִיהוּ (bephee-hoo) *in-ore-ejus*. Scil. בְּ, *in*, פִּי, *ore*, הוּ, *ejus*. From פֶּה, *os, oris*, the interior cavity of the mouth. In regimen,

and with affixes it changes ה into י, as מִפִּי עוֹלְלִים, *ex-ore parvulorum*, Ps. viii. 3. Accent, Pazer.

[257.] נְכוֹנָה (necho-ná) *recta via;* scil. דֶּרֶךְ, i. e. *rectum*, rectitude, "*veritas firmata.*" The feminine singular and plural are used like the neuter singular and plural in Latin, or "thing," "things," in English, to express something general, not tangible; נְכוֹנָה, *any thing proper;* גְּדֹלוֹת, Ps. xii. 4, *magna*, great things; Ps. xxvii. 4, אַחַת, *one thing;* אוֹתָהּ, *the same thing.* The masculine plural is seldom applied in the same manner, it occurs, e. g. Prov. viii. 6, נְגִידִים, *honesta, nobilia.* It is the participle in Niphal, נָכוֹן; in the feminine (ת) being changed into (ה), נְכוֹנָה; from כוּן, *aptum vel stabilis esse*, cholem quiescing in וֹ. LXX. ἀλήθεια.

[258.] קִרְבָּם (kir-bám) *intimum eorum.* From קָרַב, *appropinquavit*, comes קֶרֶב, *pars interior*, quæ aliis *appropinquat.* With affixes, both (ֶ) are first shortened into (ִ), and then the former (ִ) into (·), which with the affix ם, *their, them*, gives קִרְבָּם.

[259.] הַבְלוּת (hav-voth) *pravitates.* The plural of the noun feminine הֶבֶל, *accidens* seu *eventus malus*, from הָוָה, *fuit.* This passage the LXX. render ἡ καρδία αὐτῶν ματαία, *cor eorum vanum est.* Accents, Merka Mahpachātum, disjunctive major.

[260.] קִבְרֵי (ké-bher) *sepulchrum.* A noun masculine from קָבַר, *sepelivit.* Accent, Metheg, because of Maccaph which connects this word with the next in respect of accent.

[261.] פְּתוּחַ (pa-thoó-ahh) *semper patens.* The participle pahul of Kal from פָּתַח, *aperuit.* Accent, Merka.

[262.] גִּרְנָם (gero-nám) *guttur-eorum.* An heemantiv noun masculine, גָּרוֹן, *guttur*, from גָּרַר, *attraxit, excitavit.* With the affix it changes (ן) into (נ), and gives גְּרוֹנִי, *guttur meum;* גִּרְנָם, *guttur eorum.* Some derive it from גָּרַר, *succidit, ruminavit;* but since

with affixes it changes (ר) into (י), it is of the form רִצּוֹן from רצה. Besides if it were from גרר, kamets would remain immutable, since it would include dagesh compensative for גִּרּוֹן.

[263.] לְשׁוֹנָם (lesho-nám), for בִּלְשׁוֹנָם, *in-lingua-eorum.* Scil. בְּ, *in*, לָשׁוֹן, *lingua* (common gender), ם, *eorum.* In plural feminine לְשׁוֹנוֹת. Accent, Rebhia Geresh.

[264.] יַחֲלִיקוּן (ya-hhalee-koon). Future of Hiph. plural, with ן paragogic, from חֵלֶק, *lubricum-reddidit.* LXX. ἐδολιοῦσαν, *dolosè agebant.* Accents, Metheg and Sylluk.

VERSE 11.

[265.] הַאֲשִׁימֵם (ha-ashee-mém) *desola-eos.* The imperative of Hiph. from אָשַׁם, *vastavit.* In Hiph. הֵאֲשִׁים, and in the imperative, and with the affix ם, הַאֲשִׁימֵם. Accent, kadma, a conjunctive, preceded by Metheg and followed by Pesik.

[266.] אֱלֹהִים (Elo-heem) *O Deus.* See No. 137.

[267.] יִפְּלוּ (yip-peloo) *decĭdant.* The future of Kal, the first radical נ being changed into dagesh; from נָפַל, *cecidit, accidit, ruit, decidit* e loco vel statu superiore melioreque. Vid. No. 370, ¶, וַיִּפֹּל.

[268.] מִמֹּעֲצוֹתֵיהֶם (mim-mo-hatso-the-hém) *a consiliis-suis.* From יָעַץ, *consuluit*, by changing י into וֹ, comes the heemantiv noun feminine מוֹעֵצָה, *consilium*, but it is read only in the plural, as מוֹעֲצוֹת. Accents, Metheg, Yerahh, and Merka Mapachātum.

[269.] פִּשְׁעֵיהֶם (pish-he-hém) *prævaricationum-eorum*). A noun masculine פֶּשַׁע, *defectus*, from פָּשַׁע, *transgressus est.* In the singular, with affixes it changes (ֶ), and (-) into (ִ), and again the former (ִ) into (ֵ), as in פִּשְׁעִי, *defectio mea;* פִּשְׁעָם, *eorum.* In the plural (-) is changed into (ֵ), and (ֶ) into (ִ), as in פְּשָׁעִים, which with the light affixes retains (ֵ), but with the grave shortens it into (ִ), as in פִּשְׁעֵי, *defectiones meæ.* Accent, Tiphhha anterius.

[270.] הַדִּיחֵמוֹ (had-dee-hhé-mo) *expelle-eos.* LXX. ἔξωσον αὐτούς. The imperative of Hiph. נ being changed into dagesh. From נדח, *impulit, expulit.* Here occurs the poetical affix מוֹ instead of ם, *eos, them.*

[271.] כִּי־מָרוּ (kee má-roo) *quoniam rebellaverunt.* 3rd person plural preterite of Kal, of the verb מרה, *rebellis fuit, mutavit verba; amarum* reddidit, in which latter it approaches to מרר, *amarus fuit.* LXX. παρεπίκανάν σε, from πικραίνω, *amaritudinem affero,* to cause bitterness or dissatisfaction to a person.

[272.] בָּךְ (bhách) *contra-te.* Scil. ב, *in,* ךָ, *te,* from whence בְּךָ, *in te,* and with ה paragogic בָּכָה; but before a pause the points being *transposed,* it becomes בָּךְ.

Verse 12.

[273.] וְיִשְׂמְחוּ (veyis-mehhoo) *et lætabuntur.* From שָׂמַח, *lætatus est,* comes אֶשְׂמַח, *lætabor,* the future of Kal, and with ה paragogic אֶשְׂמְחָה. [For חוֹסִי, see No. 120].

[274.] לְעוֹלָם (leho-lám) *in-sæculum;* עוֹלָם, *ævum,* is derived from עָלַם, *abscondit,* because the future ages are *hidden* from us. It is attributed indiscriminately to *future* as well as *past* time, from whence, perhaps, the Latin *olim.* When spoken of the Jubilee, it stands for fifty years.

[275.] יְרַנְּנוּ (yeran-né-noo) *præconia-canent.* The 3rd person plural future of Pih. which is רַנֵּן, from רָנַן, *exclamavit præ lætitia.* Future of Pih. אֲרַנֵּן, and in the 3rd person plural, (:) being changed into (ֽ) before a pause, it is יְרַנְּנוּ for יְרַנְּנוּ.

[276.] וְתָסֵךְ (vetha-séch) *et-operire-facies.* LXX. καὶ κατασκηνώσεις ἐν αὐτοῖς, *et habitabis in eis;* having borrowed the signification from סוֹךְ, *tabernaculum.* From סָכַךְ, *operuit,* comes by syncopating the

second radical, the Hiphil הֵסֵךְ, *operire fecit*, and 2nd person תָּסֵךְ, &c. [עָלֵימוֹ, from עַל, *super*, ֵמוֹ, *illos*].

[277.] וְיַעְלְצוּ (veyah-letsoo) *et-exultabunt.* 3rd person plural future of Kal, from עָלַץ, *lætatus fuit, exultavit.* The 1st person singular future of Kal, is אֶעֱלְצָה, for אֶעֱלְצָה from אֶעֱלוֹץ, in which (ֶ:) loses (:) on account of the following sheva. So (-:) in the 3rd person plural יַעְלְצוּ, loses its (:), and sometimes its (-) making יַעְלְצוּ and יַעְלְצוּ.

[278.] אֹהֲבֵי (o-habhé) *amantes.* From אָהַב, or אָהֵב, *amavit*, comes אֹהֵב, Ben. Kal, which in the plural, by changing (ֵ) into (-:) becomes אֹהֲבִים, in regimen אֹהֲבֵי, *diligentes* nomen tuum. Accent, Merca after Metheg.

[279.] שְׁמֶךָ (shemé-cha) *nomen-tuum;* שֵׁם, *nomen*, is a noun masculine, perhaps from the Syriac שַׁמִּי, *nominavit.* With affixes it always changes (ֵ) into (:), but previously into (.) if another (:) follows, as בִּשְׁמִי, *in-nomine-meo;* שִׁמְךָ, *nomen tuum*, and with a pause שְׁמֶךָ. In the plural by a feminine form שֵׁמוֹת, and with affixes, by changing (ֵ) into (:), שְׁמוֹתָם, *nomina-eorum.*

Verse 13.

[280.] תְּבָרֵךְ (tebha-réch) *benedices.* 2nd person singular future of Pihel, for תְּבַרֵּךְ, the excluded dagesh being compensated by (ָ), from בָּרַךְ; in Pihel בֵּרֵךְ or בֵּרַךְ, *benedixit.* Future אֲבָרֵךְ, for אֲבַרֵּךְ. When used in reference to God, it is taken both actively and passively, thus, He blessing us *with* His gifts, and we blessing Him *for* His gifts. See No. 168.

[281.] כַּצִּנָּה (cat-tsin-ná) *sicut-scuto;* ה emph. being excluded by כ, *sicut;* צִנָּה, *spina*, a thorn, but more frequently *scutum*, probably, from the projection in the centre. From the unused

צָנַן, *frigescere*, in allusion to the *piercing* nature of cold. Gesenius makes one meaning of צָנַן equivalent to גָּנַן, whence צִנָּה, *a shield*, *scutum*, which covered the whole body. The צִנָּה was different from the מָגֵן, as appears from Ps. xxxv. 2. *Apprehende* מָגֵן וְצִנָּה, *clypeum et scutum;* and also larger. 1 Kings, x. 16, 17, "Solomon made צִנָּה, *targets*, and מָגִנִּים, *shields*."

[282.] רָצוֹן (ra-tsón) *benevolentiâ*. A noun masculine heem. from רָצָה, *benevolus fuit*. In regimen and with affixes רְצוֹן.

[283.] תְּעַטְּרֶנּוּ (tah-teren-noó) *coronabis-eum*. 2nd person sing. of the future of Kal (with the affix נּוּ), for תַּעְטֹר, from עָטַר, *coronavit*. On account of the affix, וֹ changes into (ֶ), and then, as "compound sheva does not admit simple sheva after it," (ְ) loses its own vowel (-). The meaning of *to crown* belongs to this root, properly only in Pih. (see No. 401), here it is better translated by "surround," or affect round about for the sake of protection; 1 Sam. xxiii. 26, עֹטְרִים, Saul and his men surround David and his with a hostile intention.

PSALMUS VI. ו.

Verse 1.

[284.] עַל־הַשְּׁמִינִית (gnal-hash-shemineeth) *super octavam*. Super instrumento octo chordarum.—Bythner. שְׁמִינִית, *octava*, is the feminine ordinal, of which the masculine is שְׁמִינִי, *octavus*, from the numeral noun שְׁמֹנֶה, *octo*, vid. Gr. p. 75. The LXX. render it ὑπὲρ τῆς ὀγδόης, *pro octavâ*. Gesenius contends that 1 Chr. xv. where three different voices are designated, verse 21, שְׁמִינִית, *octave*,

implies the ground-tone, i. e. bass; verse 20, עַלָמוֹת, *maidens' voice*, the treble; verse 19, לְהַשְׁמִיעַ, *to sing aloud, clear*, the tenor, and that שְׁמִינִית is no where the name of an instrument. It must have been these verses of the Chronicles which suggested to former translators the idea of the base voice, and accordingly, we find them render here, "ad gravem symphoniam," and "ad pinguem, sive bassum, tonum;" with regard to "ad pinguem" we may remind the learner that שמן is expressive of fatness, although, at present, it is generally agreed that *pinguis* has nothing to do with our שְׁמִינִית. [For the words לַמְנַצֵּחַ בִּנְגִינוֹת, see Nos. 169, 170, and for בְּאַפֵּךְ, No. 78.]

Verse 2.

[285.] תּוֹכִיחֵנִי (tho-chee-hhé-nee) *arguas-me.* The 2nd person singular future of Hiph. תּוֹכִיחַ, with the affix נִי, from יָכַח, *arguit*, י being changed in Hiph. into וֹ. Hence future of Hiph. אוֹכִיחַ; 2nd person תּוֹכִיחַ; (3rd person יוֹכִיחַ), and with the affix תּוֹכִיחֵנִי.

[286.] בַּחֲמַתְּךָ (ba-hhama-thechá) *in-ardore-tuo.* Compounded of בְּ, *in*, חֲמָה, *ardor, æstus*, noun feminine and the affix ךָ, *tuus.* With the prefix, בַּחֲמָה, *in furore;* in regimen חֲמַת, and with the affix חֲמָתְךָ. Plural חֵמוֹת. From יָחַם, *incaluit.*

[287.] תְּיַסְּרֵנִי (theyas-seré-nee) *corripias-me.* The 2nd person singular future of Pihel, from יָסַר, *corripuit, castigavit*, saltem acriori reprehensione. In Pihel יִסֵּר; future אֲיַסֵּר, תְּיַסֵּר, תְּיַסְּרִי, &c.; (vid. Gr. p. 81), with the affix נִי, *me.*

Verse 3.

[288.] [For חָנַנִי, see No. 176.] אֻמְלַל אָנִי (um-lál ā-nee) *debilis ego* sum. A noun masculine formed from the conjugation Puhal, ל being doubled instead of dagesh, for אֻמַל; wherefore it would be more

correctly written with (ר). From אמל, *debilis fuit.* Accent, the great distinctive, Merka mapachātum. Modern Grammarians call the conjugation of אמלל, Pulal, and assert, that by way of exception the pronoun singular absolute of the first person with what usually is the 3rd preterite of the verb, is used here for אמללתי.

[289.] רפאני (repha-é-nee) *sana-me.* The imperative of Kal of רפא, *sanavit*, with the affix נִי, *me.* Accent, the conjunctive Merka.

[290.] נבהלו (nibh-haloo) *conturbata-sunt.* The 3rd person plur. preterite of Niph. which is in the singular, נִבְהַל; from בהל, *turbatus est.* Accent, the conjunctive Munahh.

[291.] עצמי (gnatsa-maí) *ossa mea.* From עצם, *robustus fuit*, comes the noun of common gender עֶצֶם, *robur*, *os*, vel aliquid *solidum.* With the affix it changes both (ֶ) into (ַ), and then, the former into (-), thus עַצְמִי, *os meum.* In the plural the latter (ַ) being changed into (ָ) and the former into (־), it admits both terminations, עֲצָמִים, and עֲצָמוֹת, *ossa.* Hence עַצְמִי, *ossa mea*, and before a pause עַצְמִי.

Verse 4.

[292.] ונפשי נבהלה. For נֶפֶשׁ, *anima*, see No. 133. Accent, Tiphhha anterius. And for נִבְהֲלָה, see No. 290. Accent, Munahh inferius, here called Hillui, being followed by Athnahh.

[293.] מְאֹד (meódh) *valdè.* An adverb, derived from the noun masculine, מְאֹד, *vehementia.*

[294.] עד־מתי (gnad-ma-thaí) *usque-quo;* מָתַי, *quando*, and before a pause מָתַי. The ellipse "differes auxilium?" or a similar expression, is easily supplied after *usque-quo.*

Verse 5.

[295]. שׁוּבָה (shoo-bhá) *revertere.* From שׁוּב, *reverti;* and with an accusative *restituere.* The imperative of Kal, in which וּ, the

second radical, quiesces in וּ, thus שׁוּב, and with ה paragogic, שׁוּבָה; feminine, שׁוּבִי; plural, שׁוּבוּ.

[296.] חַלְצָה (hhal-letsá) *eripe* animam meam. The imperative of Pihel, which is read in the Psalms in the 2nd person plural only, and with ה paragogic. From חָלַץ, *extraxit.* [For הוֹשִׁיעֵנִי, see No. 159. For לְמַעַן, No. 252, and for חַסְדֶּךָ, No. 245.]

VERSE 6.

[297.] בְּמָוֶת (bam-má-veth) *in* ipsa *morte*, quoniam ה emphatic. excluditur. A noun masculine מָוֶת, *mors.* In regimen and with affixes (ך) and (ם) are contracted into וֹ, thus מוֹת, as לְמוֹתָם, *ad mortem eorum.*

[298.] זִכְרֶךָ (zich-ré-cha) *memoria-tui.* From זָכַר, *recordatus est*, comes the noun masculine זֵכֶר, *memoria*, tam privata quàm publica, thus לְזֵכֶר, *in memoriam.* With affixes it changes (ֵ) penult. into (ִ), and (ֶ) ult. in (ֵ), and again the former (ֵ) into (ְ), whence זִכְרֶךָ.

[299.] בִּשְׁאוֹל (bish-ól) *in-sepulchro.* שְׁאוֹל, a noun of the common gender, but oftener feminine, derived from שָׁאַל, *petiit, rogavit*, as if never satisfied; or according to modern etymology שְׁאוֹל, quasi שְׁעוֹל, *cavity, hollow, hollowness*, thence *hell.* The prefix בְּ takes (ִ) on account of the following (ְ). In Ps. ix. 18, we read לִשְׁאוֹלָה, with ה *local*, signifying *in, ad, versus.* LXX. εἰς τὸν ᾅδην, in Hades.

[300.] יוֹדֶה־לְּךָ (yo-dhel-lách) *confitebitur-tibi.* From יָדָה, *jecit, projecit*, comes the Hiphil הוֹדָה, *vocem projecit, confessus est.* The future of Hiph. אוֹדֶה, is of double irregularity, for י is changed into ו, and ה quiesces in (ֶ). The dagesh in לְ, occurring after maccaph is called *dacheek*, and possesses a *double connecting* power. Accents, Metheg, and Sylluk ante Soph-Pasuk.

VERSE 7.

[301.] יגעתי (ya-ghâh-tee) *laboravi.* The 1st person singular preterite of Kal, from יגע, *laboravit, defatigatus fuit.* Accent, Mahpach.

[302.] באנחתי (bean-hha-thee) *in-gemitu-meo.* From אנח, *gemuit,* used only in Niphal and related to the verbs אנה, אנק, אנן, comes the feminine noun אנחה, *gemitus, suspirium.* With affixes it changes ה into ת, (ָ) penult. into (ִ), and therefore (-ִ) is changed into (-), thus אנחתי. Accent, Rebheea, preceded by Gahya.

[303.] אשחה (as-hhé) *natare-faciam.* The future of Hiph. in which ה quiesces in (ֵ), from שחה, *natavit;* this root occurs a second time, Is. xxv. 11, and lastly Ez. xlvii. 5.

[304.] מטתי (mit-ta-thee) *lectum-meum.* A noun feminine heem. מטה, *lectus,* for מנטה, and on account of the affix, ה being changed into ת. From נטה, *extendit, inclinavit.* Comp. κλίνω and κλίνη.

[305.] בדמעתי (bedhim-ha-thee) *in-lachrymâ-meâ.* From דמע, *lachrymatus est,* comes the noun feminine דמעה, *lachryma,* ה being changed into ת, with the affix. In plural דמעות. Accent, Rebhia Geresh.

[306.] ערשי (gnar-see) *stratum-meum.* From ערש, *stratus* seu *lectus* ex ligno factus. With the affix, it changes both (ֶ) into (ִ), and the former (ִ) into (-), and makes ערשי. The proper meaning of ערש is a bedstead with a tester to it, or bridal bed; the idea of wood is none of its essentials; that of Og was of iron, see Deuter. iii.

[307.] אמסה (am-sé) *liquefaciam.* Future of Hiphil, in which ה quiesces in (ֵ), from מסה, *liquefacit.*

VERSE 8.

[308.] עששה מפעס עיני (gna-she-shá mic-cá-has gné-nee) *cor-*

rosus-est præ-indignatione oculus meus; עָשְׁשָׁה, 3rd sing. feminine preterite of Kal, from עָשַׁשׁ, *tineas genuit*, it *produced moths*. Accent, Munach, following Metheg.

[מִכַּעַס, from מ, *præ*, and כַּעַס, which signifies, *actively*, provocation; *passively*, indignation or anger. From כָּעַס, *indignatus fuit*.]

[עֵינִי, from עַיִן, *oculus*, with the affix עַיִן, and ־ִי, *meus*. Vid. No. 235.]

[309.] עָתְקָה בְּכָל־צוֹרְרָי (gna-thecá bechol-tso-reraí) *inveteravit* propter omnes angustiatores-meos. עָתְקָה, 3rd person singular preterite of Kal feminine, to agree with עַיִן, from עָתַק, *transferri ideoque ætate provehi*.

¶ צוֹרְרָי for צוֹרְרִי, without a pause; from צוֹרְרִים, the plural masculine of צוֹרֵר, Ben. Kal, from צָרַר, *ligavit, vinxit*, and Metaph. *coarctavit*, Angl. *straitened*. With the suffix ־ִי, *my*, after a noun plural.

VERSE 9.

¶ כּוּרוּ (soóroo) *recedite*. 2nd person plural imperative of Kal, from כּוּר, formed like קוּם, see Gr. p. 84. Accent, Munahh inferius. [For פֹּעֲלִי, see No. 237, for אוֹן, No. 238, and for שִׁמְעִ, No. 177.]

¶ קוֹל בְּכִי (kól bich-yee) *vocem fletus-mei*. [For קוֹל, see No. 144.] From בָּכָה, *flevit*, comes the noun masculine בֶּכִי, *fletus*; before a pause בֶּכִי, and with the affix ־ִי, בְּכִי, *fletus-meus*.

VERSE 10.

¶ תְּחִנָּתִי (tehhin-na-thee) *supplicationem-meam*. An heem. noun feminine תְּחִנָּה, from חָנַן, *gratiosus fuit*; and with the affix ־ִי, *my*, it changes ה into ת, thus תְּחִנָּתִי.

¶ תְּפִלָּתִי (tephil-la-thee) *orationem-meam*. Vid. No. 178. Accent, Merca preceded by a Gahya. See Nos. 1 and 302.

¶ יִקַּח (yik-kahh) *accipiet.* 3rd person sing. fut. of Kal, from לָקַח, *accepit*, ל being compensated by dagesh. Future אֶקַּח, תִּקַּח, יִקַּח, and before a pause יִקַּח.

VERSE 11.

¶ יֵבֹשׁוּ (yebhó-shoo) *pudore-afficientur.* 3rd person plural future of Kal, from בּוֹשׁ, *erubescere.* Future אֵבוֹשׁ, and with ה paragogic, אֵבוֹשָׁה. Accent, Mahpach.

¶ וְיִבָּהֲלוּ (veyib-bá-haloó) *et-terrebuntur.* 3rd person plural future of Niph., the omitted נ being compensated by dagesh. From בָּהַל, *turbatus est*, which in Niph. is נִבְהַל. Accent, Munahh.

¶ כָּל-אֹיְבָי (col-oyebhaí) *omnes-inimici-mei.* Vid. No. 161.

¶ יָשֻׁבוּ (ya-shoo-bhoo) *revertentur.* 3rd person plural future of Kal, which is אָשׁוּב, *revertar*, from שׁוּב, *redire*, *reverti*, of the form of קוּם, vid. Gr. p. 84. Accent, Rebhia-Geresh.

¶ יְבֹשׁוּ (ye-bhō-shoo) *pudore-afficientur.* More properly יִבּוֹשׁוּ, third person plural future of Kal, from בּוֹשׁ, *erubuit.*

¶ רֶגַע (rá-ghang) *subitò.* As an adverb, from the noun substantive רֶגַע, *scissio*, *disruptio*, item *momentum.* Before a pause רֶגַע. LXX. *σφόδρα διὰ τάχους.*

PSALMUS VII. ז.

VERSE 1.

SHIGGAION, Hebrew שִׁגָּיוֹן. The meaning of this term is much disputed. The root being שָׁגָה, *erravit*, *peccavit.* Buxtorf and Bythner render the word by "ode erratica, vel varia, quæ *omnibus*

rationibus musicæ simul decantabatur." The same meaning seems applicable to the "Prayer of the Prophet Habbakkuk," ch. iii. 1, which is said to be עַל שִׁגְיוֹנוֹת, "according to variable songs or tunes." Margin Engl. Version. Parkhurst understands the term to refer to David's and Israel's *wanderings* from God's law, and from their own place, on that account. It occurs only in these two places of Holy Scripture. The LXX. render it here by Ψαλμὸς, and in Habb. by ΜΕΤΑ᾽ ᾨΔΗ̃Σ. Gesenius supposes this שגה to be like שׂגא, שׂגה, *to be great, lofty.* The Pael of the latter root in Syriac means to sing praises, hence he calls שִׁגְיוֹן, *nomen verbale piëlicum, hymnus.*

¶ שָׁר (shár) *cecinit*, preterite of Kal, from שׁוּר, *canere.* Also the Ben. Kal is שָׁר, *canens, cantor*, plural שָׁרִים.

[310.] עַל־דִּבְרֵי (gnal-dibhray) *super verba.* From the noun masculine דָּבָר, *verbum, sermo*, comes the form דִּבַּר in regimen, by changing the former (ר) into (:), and the latter into (-), thus עַל־דִּבַּר. In the plural דְּבָרִים, *verba*, (ר) is changed in (:), and the preceding (:) into (·), hence עַל־דִּבְרֵי־כוּשׁ. With *affixes*, and also in the *plural*, it shortens the former (ר) into (:), thus דְּבָרְךָ, *verbum tuum*, דְּבָרֶיךָ, *verba tua.*

[311.] כוּשׁ (Choosh). The proper name of one of the sons of Ham, from whom the Ethiopians were descended. Here it seems to have been one of those enemies of David, who exasperated Saul against him, 1 Sam. xxvi. 19. Bythner suspects, that David here alludes to Saul himself, the son of קִישׁ.

[312.] בֶּן־יְמִינִי (ben-yemee-nee) *filii Jemini*, quasi *Jeminæi*, a patronymic from Benjamin. The Targum renders it, "On the destruction of Saul, the son of Kish, of the tribe of Benjamin." Benjamin is derived from בֶּן־יָמִין, *filius dextræ*, or *filius senectutis meæ*, יָמִין, quasi יָמִים; vel *filius fortunæ*, nam יָמִין, *dextra*, etiam Fortunam significavit.

VERSE 2.

[313.] בְּךָ חָסִיתִי (bechá hha-seethee) *in-te speravi.* From חָסָה, *confidit*, comes, by changing ה into י, the 1st person singular, חָסִיתִי for חָסָהתִי. In the plural by casting away ה, חָסוּ, *sperârunt*, for חָסָהוּ, see Nos. 120 and 333.

¶ הוֹשִׁיעֵנִי (ho-shee-hē-nee) *salvum-me-fac.* See No. 159.

[314.] מִכָּל־רֹדְפַי (mic-col ro-dhephaì) *ab-omnibus persequentibus-me.* [מִ, *from*, כָּל־, before Maccaph for כֹּל, changing וֹ into (ָ). See Nos. 33 and 119.] רוֹדְפַי, is the Ben. Kal, from רָדַף, *secutus* vel *persecutus est.* In plural רוֹדְפִים, in regimen רֹדְפֵי, and with the affix רֹדְפַי. Accent, Rebhīa-Geresh.

[315.] וְהַצִּילֵנִי (ve-hat-see-lé-nee) *et-eripe-me.* From נָצַל, *rapuit, eripuit*, which in Hiphil compensates נ by dagesh, thus הִצִּיל, and with the affix נִי, הַצִּילֵנִי, *rescue me.* In plural הַצִּילוּ, *eripite.*

VERSE 3.

[316.] פֶּן־יִטְרֹף (pen-yit-róph) *ne-forte rapiat.* [For פֶּן, see No. 115.] The verb after פֶּן is found only twice in the preterite tense; 2 Sam. xx. 6, and 2 Kings, ii. 16. יִטְרֹף, future of Kal from טָרַף, *rapuit, dentibus-dilaceravit.* Future אֶטְרֹף, &c. Accent, Munahh inferius. טֶרֶף means also *alimentum*, like τροφὴ.

[317.] כְּאַרְיֵה (kear-ye) *ut-leo; אַרְיֵה, leo* grandior, with כ the sign of similitude. From אָרָה, *discerpsit.* [For נַפְשִׁי, see No. 133.]

[318.] פֹּרֵק (po-rék) *lacerans.* Ben. Kal from פָּרַק, *rupit, carnem-laceravit.* Accent, Rebhia-Geresh.

[319.] וְאֵין מַצִּיל (ve-én mat-seel) *et-non liberans.* [For אֵין, see No. 134.] מַצִּיל, participle of Hiph. *liberans* seu *liberator*, for מַנְצִיל, נ being compensated by dagesh.

VERSE 4.

[320.] עָשִׂיתִי (gna-see-thee) *feci.* 1st person singular preterite of Kal from עָשָׂה, *fecit*, ה being changed into י quiescent.

[321.] זֹאת (zóth) *hoc, istud.* The demonstrative pronoun feminine which supplies the place of a neuter, which the Hebrews have not.

[322.] יֵשׁ (yesh) *est*, which is of all genders and perons, from the unused יָשַׁה, *est, sunt.* Before Maccaph, it is written with (·); with a prefix וְיֵשׁ; and with ה interrogative הֵיֵשׁ, *an est?*

[323.] עָוֹל (gná-vel) *iniquitas.* A noun masculine without a plural from עָוַל, Pih. עִוֵּל, *iniquus fuit, impie egit.* Accent, Merchah.

[324.] בְּכַפֵּי (bechap-paí) *in-volis-meis.* From בְּ, *in*, and כַּף, *concavitas cujuslibet rei, vola manûs*, a noun feminine derived from כָּפַף, *incurvavit.* With affixes, and in the dual number it assumes dagesh to compensate the defect of the absent letter. In the dual כַּפַּיִם, and with the affix כַּפַּי, or before a pause כַּפָּי, *manus meas.*

VERSE 5.

[325.] גְּמַלְתִּי (ga-mál-tee) *retribui.* From גָּמַל, *retribuit*, preterite of Kal, of which גָּמַלְתִּי, is the 1st person singular. Hence the noun masculine, rarely feminine, גָּמָל, a *camel*, so called, says Bochart, from the unrelenting and revengeful nature of his temper when excited; insomuch that it has become a *proverb* among those nations which are most familiar with it. Accent, Tiphhha anterius.

[326.] שְׁלֻמִי (sho-lemee) *pacifico-meo*, i. e. to him who was at peace with me. Ben. Kal from שָׁלֵם, *pacificus fuit, pacem-coluit.* [For רַע, *malum*, see No. 232.]

[327.] וְאַחַלְּצָה (va-ahhal-letsá) *etiam erui.* The future of Pihel from חָלַץ, *extraxit, liberavit, periculo-extraxit*, for אֶחֱלֹץ, with ה

paragogic, (¨) being changed into (:), and ו conversive taking (ָ) before א. [For צוֹרְרִי, vid. No. 309.]

[328.] רֵיקָם (re-kám) *gratis*. From רִיק, רֵק, רֵיק, *vanus, inanis*, which with ם heemantiv forms the adverb, רֵיקָם.

Verse 6.

[329.] יִרְדֹּף (yee-rad-dóph) *persequatur*, et alios ad persequendum incitet. A future compounded of Kal and Pihel, from רָדַף, *secutus est*, &c., vid. No. 314. In Kal the future is אֶרְדּוֹף, *persequar;* 3rd person singular יִרְדֹּף; and 3rd person singular in Pihel, is יְרַדֵּף, from both which is formed יִרַדֹּף. LXX. καταδιώξαι ἄρα, *persequatur meritò*. [For אוֹיֵב, see No. 161.] Modern Grammarians nearly all deny the original existence of what the ancient called *formæ mixtæ*, like יִרַדֹּף. Eichhorn says, "rectius legitur vel in Kal vel in Pihel;" Ewald (3rd Ed. Lz. 1838, § 290) goes so far as to suppose the dagesh in יִרַדֹּף to be lene even after the vowel patach, which, on account of ר (he thinks) has grown out of sheva. According to Kennicott there are manuscripts "qui shva sub ר legunt, &c., alii chateph patach." Gesenius has devoted four pages to the *formæ mixtæ*. See his Lehrgebäude, Leipzig, 1817, pp. 460–4. With regard to נַפְשִׁי, we have mentioned above that נֶפֶשׁ stands for person as well as soul.

[330.] וְיַשֵּׂג (ve-yas-ségh) *et-comprehendat*. The future of Hiph. from נָשַׂג, *attigit, apprehendit*, נ being changed into dagesh.

[331.] וְיִרְמֹס (ve-yir-mós) *et conculcet*. The future of Kal from רָמַס, *calcavit*.

[332.] לָאָרֶץ (là-á-rets) *in-ipsam-terram*. From אֶרֶץ, *terra*, Gr. ἔρα. With ה emphatic הָאָרֶץ, *ipsa terra*, which being excluded after the letters ב, ל, כ, gives לָאָרֶץ, *in-ipsa-terra*.

[333.] חַיַּי (hhay-yaí) *vitam-meam.* From the plural noun חַיִּים, *vita* (like זְקֻנִים, *old age;* פָּנִים, *face*, and others) we say חַיַּי, *my life*, in pause, חַיָּי. חַיִּים occurs also as plural masculine of the adjective חַי, *vivus, vivens.* The dagesh in י, and the same חַי being used (in the Pentateuch), also as third person masculine singular of the preterite for חָיָה, induced Kimchi to assign for its root חַיַּי, an opinion still held by Grammarians of the present day, who, in fact, acknowledge no last radical ה to be genuine where it has not a Mappik, as in גָּבַהּ; any other ה radical at the end of the word being a mere substitute for the genuine י (seldom ו) which always appears in corresponding roots in Arabic, and in the Hebrew itself before נ and ת, and in participle Pahul (see Paradigm גלה). Also before ה and ו such original י is not very scarce. Examples are Deuter. xxxii. 37; Jes. xxi. 12; and Psalms, xxxvi. 8 and 9; lvii. 2; lxxiii. 2; lxxvii. 4; lxxviii. 44; cxxviii. 3.

¶ וּכְבוֹדִי (oo-che-bho-dée) *et-gloriam-meam.* Vid. No. 141. Accent, Shalsheleth.

[334.] לְעַפָּר (le-ha-phár) *in* ipso *pulvere;* עָפָר, *pulvis*, a noun masculine with a plural feminine עֲפָרוֹת, in regimen.

[335.] יַשְׁכֵּן (yash-kén) *habitare-faciat.* 3rd person singular future of Hiph. from שָׁכַן, *habitavit.*

VERSE 7.

¶ קוּמָה (koo-ma) *surge.* Vid. No. 158. Accent, Mahpahh Zarqatum.

¶ בְּאַפֶּךָ (be-ap-pe-cha) *in-furore-tuo.* Vid. No. 78.

[336.] הִנָּשְׂאִי (hin-na-sé) *eleva-te.* Imperative of Niph. from נָשָׂא, *tulit*, elevavit. In plural הִנָּשְׂאוּ, *attollite-vos.* Accent, Tiphhha anterius.

[337.] בְּעַבְרוֹת (behabh-róth) *propter-indignationes.* A noun fem. עֶבְרָה, *ira* in alium *transiens*, from עָבַר, *transiit.* In plur. עֲבָרוֹת, and in regimen (ר) being shortened into (:), (-:) loses its sheva; and the word becomes בְּעַבְרוֹת, scil. *hostium-meorum.* The idea of *over* is prevalent in the word עברה, whether as over-flowing (of anger), or over-bearing (of pride). It may be translated here by superbia, ὕβρις. The congruity of sound remarkable in this translation with the original, is not a mere chance.

[338.] וְעוּרָה (ve-hoo-ra) *et-suscita*, אֵלַי, *ad-me*, &c. The imperative of Kal, from עוּר, *evigilare*, of the form of קוּמָה. No. 158. [For מִשְׁפָּט, see No. 43.]

[339.] צִוִּית (tsiv-vee-tha) *præcepisti.* From צָוָה, comes in Pihel צִוָּה, *jussit*, &c. In the 3rd person singular preterite, ה quiesces in (ר), as הוּא צִוָּה, *ipse mandavit*, and in the second, ה is changed into י, as צִוִּית, and sometimes with ה paragogic.

VERSE 8.

¶ וַעֲדַת (va-hadhàth) *et-congregatio.* Vid. No. 45.

¶ לְאֻמִּים (le-um-mim) *populorum.* Vid. No. 53.

[340.] תְּסוֹבְבֶךָּ (teso-bhebhéc-ca) *circumdabit-te.* From סָבַב, *circumivit*, comes in pohel by changing dagesh into ו, סוֹבֵב, which with ה paragogic gives in the future אֲסוֹבְבָה, (··) being changed into (:). In the affix ךָ in this place, dagesh is found, compensative for the excluded נ epenthetic in תְּסוֹבְבֶנְךָ.

¶ וְעָלֶיהָ (ve-ha-leha) וְ, *et*, עַל, *propter*, ה, *illam.* Vid. No. 131.

[341.] לַמָּרוֹם (lam-ma-róm) *in-altum ;* מָרוֹם, *altum*, a noun masculine heemantiv, and as an adjective, *altus*, *sublimis*, from רוּם, *altum esse.* [For שׁוּבָה, vid. No. 295.]

VERSE 9.

[342.] יָדִין (ya-dheen) *judicabit* populos. Targum *causam aget* populorum.—Bythner. The future of Kal of the root דּוּן or דִּין. [For עַמִּים, vid. No. 167.]

[343.] שָׁפְטֵנִי (shoph-té-nee) *judica-me.* From שָׁפַט, *judicavit*, comes the imperative of Kal, שְׁפוֹט, and with the affix נִי, שָׁפְטֵנִי. In the plural שִׁפְטוּ, *judicate.*

¶ כְּצִדְקִי (ke-tsidh-kee) *secundum-justitiam-meam.* Vid. No. 173.

[344.] וּכְתֻמִּי (oo-che-thum-mee) *et-secundum-perfectionem-meam* super me. LXX. *καὶ κατὰ τὴν ἀκακίαν μου, innocentiam.* A noun masculine תֹּם, *perfectio*, from תָּמַם, *integer fuit.* With affixes it takes dagesh, and changes וֹ into (ֻ), as בְּתֻמִּי, *in-integritatate-mea.* Before the following word עָלָי, we may supply an ellipse such as גְּמוֹל, *retribue*, and render the verse, "Judge me, O Lord, (and) reward me, according to my perfection and innocence."

VERSE 10.

[345.] יִגְמַר־ (yigh-mor) *consumatur, deficiat.* From גָּמַר, which is taken both in a *good* and a *bad* sense. In the former it signifies *perfecit, absolvit.* In the latter *defecit, destructus* fuit. The 3rd person singular future of Kal יִגְמֹר, but וֹ being shortened into (ַ) chatoof on account of Maccaph, יִגְמַר־.

[346.] נָא רַע וּ רִשְׁעִים (ná-ráng-reshaím) נָא, *nunc quæso.* A particle of *time*, denoting entreaty. Accent, Munahh superius. [For רַע, vid. No. 232, and for רִשְׁעִים, No. 7.]

[347.] וּתְכוֹנֵן (oo-thecho-nén) *et-stabilies*, צַדִּיק, *justum.* 2nd person future of Pohel, which is כּוֹנֵן, *aptavit, stabilivit*, from כּוּן, in which verb in Pihel the *second* radical quiesces in וֹ, and the *third* is doubled.

In Ps. vii. 13, it is found in the 3rd person singular with ו conversive of the future, as וַיְכוֹנְנָהּ, *et aptavit, vel paravit illum.* Accent, Yerahh. [For צַדִּיק, see No. 46. Accent, Merca Mapachātum.]

[348.] וּבֹחֵן (oo-bho-chén) *et-probans.* The Ben. Kal, with ו before a labial, from בָּחַן, *probavit.* [For לִבּוֹת, see No. 207. Accent, Tiphhha anterius.]

[349.] הַכְלָיוֹת (oo-chela-yóth) *et renes.* A noun plural feminine without a singular, from כָּלָה, *desideravit*, as being the supposed seat of desire, "(ר) penult. in every increment, or in regimen, being shortened into (:)," it becomes כִּלְיוֹת.

VERSE 11.

[350.] מָגִנִּי (ma-ghin-née) *clypeus-meus.* LXX. ὁ βοηθός μου, *adjutorium meum*, by metaphor. From גָּנַן, *texit*, comes מָגֵן, *clypeus.* Vid. No. 139. In affixes, and change of number it changes (ֵ) into (ַ), but always retains (ר), because the heemantiv noun formed by מ comes from a defective verb. In plural מָגִנִּים and in regimen מָגִנֵּי אֶרֶץ, *scuta terræ*, i. e. princes and magistrates.

[351.] מוֹשִׁיעַ (mo-sheeang) *servantem.* The participle of Hiphil, from יָשַׁע, which, by changing י into ִי, gives in Hiph. הוֹשִׁיעַ, *auxilium tulit.* With an affix it is found, Ps. cvi. 21, מוֹשִׁיעָם, *salvatoris eorum.*

[352.] יִשְׁרֵי־לֵב (yish-rē lébh) *rectos corde.* From יָשַׁר, *rectus fuit*, comes the noun adjective יָשָׁר, *rectus*, and as a substantive *rectum*, rectitude. In the plural by changing (ר) into (:), it makes יְשָׁרִים. In regimen (ר) being changed into (:), of the previous (:) it makes (.), hence יִשְׁרֵי.

VERSE 12.

¶ שֹׁפֵט (sho-phét) *judicans*, i. e. judex. Vid. No. 108.

¶ צַדִּיק (tsad-deek) *justus*. Vid. No. 46.

[353.] וְאֵל זֹעֵם (ve-El zo-hēm) *et-Deus indignans*. For אֵל, vid. No. 228. זֹעֵם, Ben. Kal from זָעַם, *indignatus, detestatus fuit*. It implies the *external* exhibition of anger. Accent Merca. Mendelssohn, the German Translator of the Psalms, renders זֹעֵם an accusative parallel to צַדִּיק, and אֵל, as a poetical repetition of the nominative, "God judges the righteous and him that acts wantonly every day."

VERSE 13.

¶ אִם לֹא יָשׁוּב (im-lo-yáshoobh) *si non conversus fuerit*, which the LXX. read in the 2nd person ἐπιστραφῇτε. The 3rd person singular future of Kal, scil. אָשׁוּב, תָּשׁוּב, יָשׁוּב, from שׁוּב, *redire, reverti*. Accent, Tiphhha anterius.

[354.] חַרְבּוֹ (hhar-bó) *gladium-suum*. A noun feminine חֶרֶב, *gladius*, from חָרַב, *exsiccatus* vel *vastatus fuit*. With an affix it first changes both (ֶ) into (ְ), and then the former (ְ) into (-), thus חַרְבּוֹ, *gladius-suus*; חַרְבִּי, *gladius-meus*. Before a pause it changes only the former (ֶ) into (ַ), thus חָרֶב. With a prefix it makes no change in the points, thus מֵחָרֶב, *a-gladio*; and with the letters ב, ל, כ, it excludes ה emphatic, as כַּחֶרֶב, *tanquam ipsum gladium*. In plural feminine the latter (ֶ) is changed into (ַ), and the former into (-ְ), as חַרְבוֹת, *gladii*.

[355.] יִלְטוֹשׁ (yil-tósh) *acuet*. Future of Kal from לָטַשׁ, *acuit, polivit*, as of instruments of iron or brass.

[356.] קַשְׁתּוֹ (kash-tó) *arcum-suum*. From the Chaldaic קְשַׁת, *jaculatus est*, comes קֶשֶׁת, *arcus*, a noun of common gender, but

oftener feminine. Before a pause קֶשֶׁת. In the plural קְשָׁתוֹת. Modern Grammarians derive קֶשֶׁת from קוֹשׁ, *a curvitate*, (unde τόξα καμπύλα, apud Hom. et Hesiod.); a similar form is זֶפֶת from זוּף. The Chaldee קְשַׁת is a denominative from קֶשֶׁת.

[357.] דָּרַךְ (da-rách) *tetendit*, when used in reference to a bow or arrows, alias, *calcavit*. Preterite of Kal.

¶ וַיְכוֹנְנֵהוּ (va-yecho-neneha) *et-paravit-illum*. Vid. No 347.

VERSE 14.

[358.] הֵכִין (he-cheen) *parare-fecit*. 3rd person singular preterite of Hiph., ו being excluded, from כוּן, *aptare*. Before servile נ and ת it assumes י, thus הֲכִינוֹתָ, *aptâsti*, &c., 3rd person plural הֵכִינוּ, *aptârunt*.

[359.] כְּלֵי־מָוֶת (kele-má-weth) *vasa-mortis*. From the noun masc. כְּלִי, comes the plural כֵּלִים, by syncope כְּלִים, and in regimen כְּלֵי. [For מָוֶת, vid. No. 297].

[360.] חִצָּיו (hhit-sáv) *sagittas-suas*. From חָצַץ, *discidit, dimidiavit*, comes the noun masculine חֵץ, *sagitta;* plural חִצִּים, in regimen חִצֵּי, and with the affix חִצָּיו, by assuming dagesh compensative, and changing (ֵ) into (ָ).

[361.] לְדֹלְקִים (ledho-lekeem) *in ardentes*, vel *persecutores*. The Ben. plural of Kal from דָּלַק, *insecutus est*, item metaph. *exarsit* ut ignis.

[362.] יִפְעַל (yiph-hál) *efficiet*. The 3rd person singular future of Kal with (ַ) before a pause, for יִפְעֲלֵ, from פָּעַל, *fecit*. This verb gave names to the voices of Hebrew verbs, see No. 237. Some have also rejected פָּקַד, because of the changes of פ and פ, and have adopted לָמַד or קָטַל, in its place. Gesenius renders the three last words thus elegantly: "He turns (renders) his arrows burning ones, that is, he hurls burning arrows."

VERSE 15.

[363.] הִנֵּה (hin-né) *ecce.* From הֵן, *en, ecce,* and with ה paragogic הִנֵּה. A demonstrative particle, used also with affixes הִנְּךָ, *ecce tu* or *ecce te;* הִנֵּנִי, *ecce ego;* in pause הִנֵּנִי, *ecce me,* &c. &c.

[364.] יְחַבֵּל־אָוֶן (yehhab-bel áven) *parturiet iniquitatem.* The future of Pihel, in which, on account of Maccaph, (ֶ) changes into (ַ), from חָבַל, *in pignus accepit,* in Pihel, *corrupit, perdidit;* etiam, *parturivit.* [For אָוֶן, see No. 238.] The ground meaning of חבל is *binding* and *winding,* hence its various renderings of *rope, pledge, injury, destruction, perversion, labour,* and *pangs.*

[365.] וְהָרָה (veha-rá) *et-concepit.* The preterite of Kal, with ו conversive of the preterite.

[366.] עָמָל (gna-mál) *perversitatem, ærumnosum-laborem.* A noun masculine from עָמַל, *laboravit.* In regimen the former (ָ) is changed into (ֲ), and the latter into (-), whence עֲמַל, Ps. cxl. 10.

[367.] וְיָלַד שָׁקֶר (veyá-ladh shá-ker) *et-peperit mendacium.* [For יָלַד, vid. No. 93]. שָׁקֶר a radical noun from שָׁקַר, *mentitus est.* Before a pause the former (ָ) is changed into (ַ), thus שֶׁקֶר, plural שְׁקָרִים, *mendacia.* Observe: the Munahh is moved back to prevent the concurrence of two accented syllables. The same see above, [108], [237], and [326].

VERSE 16.

[368.] בּוֹר (bōr) *cisternam,* vel *foveam.* A radical noun of masc. gender signifying as well a cistern for water, as a pitfal, also a grave.

[369.] פָּרָה (ca-rá) *excīdit,* vel fodit. Preterite of Kal, of which the 2nd person is פָּרִית, the third radical, ה, being changed into י quiescent; and 3rd person plural פָּרוּ, in which the third radical ה is cast away before וּ. See [333]. Accent, Tiphhha anterius.

[370.] וַיַּחְפְּרֵהוּ (vay-yahh-peréhoo) *et-effodit-eam.* The 3rd person singular future of Kal, with the affix הוּ, which causes the וֹ in יַחְפֹּר, to be changed into (:), and (-:) loses its own (-). It has וַ conversive of the future. From חָפַר, *fodit, excavavit.*

¶ וַיִּפֹּל (vay-yippōl) *et-cadet,* for *et-cĕcĭdit,* with וַ conversive future from נָפַל, *ruit, cecidit.* Vid. No. 267.

[371.] בְּשַׁחַת (beshá-hhath) *in-foveam.* A noun feminine שַׁחַת, *fovea,* item *corruptio,* as in Ps. xvi. 10, which the LXX. render διαφθορὰν, which is also quoted in Acts, ii. 27. Before a pause שָׁחַת. The root שׁוּחַ, *to descend, sink down,* has probably given rise to this word like נוּחַ to נָחַת, although διαφθορά evidently aims at שָׁחַת, which in Pihel is used of corruption and destruction. [For יִפְעַל, see No. 362.]

VERSE 17.

¶ יָשׁוּב (ya-shoóbh) *convertetur.* Vid. verse 13. For עֲמָלוֹ, vid. No. 366, and for בְּרֹאשׁוֹ, No. 143.

[372.] קָדְקֹדוֹ (kodh-kedhó) *in-caput-ejus;* קָדְקֹד, *vertex,* the highest part of the head, a noun masculine without a plural, from קָדַד, *verticem inclinavit.* On account of the affix, וֹ is changed into (:). Hence קָדְקֹדוֹ.

[373.] חֲמָסוֹ (hhamā-só) *violentia-ejus;* חָמָס, *vis, violentia,* a noun masculine. In regimen חֲמַס. With an affix חֲמָסוֹ, *violentia ejus,* and in the plural מְאִישׁ חֲמָסִים, *a viro violentiarum,* i. e. *violentissimo.*

[374.] יֵרֵד (ye-rédh) *descendet.* 3rd person singular future of Kal from יָרַד, *descendit.* In the future י is concealed in (··), thus יֵרֵד (for יִירַד), in pause we find וַיֵּרֶד with (-), also in the feminine plural before גח.

VERSE 18.

¶ אוֹדֶה for this word see No. 300, and for בְּצִדְקוֹ, No. 173.

[375.] וְאֲזַמְּרָה (va-azam-merá) *et-psallam.* From זמר, *putavit, præcidit,* comes in Pihel זַמֵּר, *cecinit, modulatus est.* See No. 122. Future of Pihel אֲזַמֵּר, and with ה paragogic changing (ַ) into (ָ) אֲזַמְּרָה, which it resumes again before a pause.

[376.] עֶלְיוֹן (gnel-yón) *Altissimi.* A noun masculine heemantiv, *excelsus, sublimis,* being also considered as one of the names of THE MOST HIGH. From עלה, *ascendit.*

PSALMUS VIII. ח.

VERSE 1.

¶ לַמְנַצֵּחַ, For this word, vid. No. 169.

[377.] עַל־הַגִּתִּית (gnal hag-git-teeth) *pro torcularibus,* vel *super instrumento musico torculari.* From גַּת, *torcular,* comes גִּתִּית, a noun feminine of uncertain signification. The LXX. render it ὑπὲρ τῶν ληνῶν, for the *wine presses,* as if the Psalm were composed for the time of vintage. Parkhurst thinks it had respect unto Him who "trod the wine-press alone," Isa. lxiii. 4. The Targum explains it thus, "on the harp which David brought from Gath," מִן גַּת. Gesenius imagines a word גַּת, (in a third sense, namely) contracted from נגנת, *pulsatio instrum. musicorum,* and from that derives גִּתִּית, an instrument which serves for such pulsation or striking.

VERSE 2.

[378.] אֲדֹנֵינוּ (Adho-né-noo) *Domine-noster.* From אָדוֹן, *Dominus* (vid. No. 72), is formed the plural אֲדֹנִים, *Domini,* which with the affix נוּ, *our,* excluding ים, gives אֲדֹנֵינוּ.

[379.] מַה־אַדִּיר (ma-addír) *quam illustre;* אַדִּיר, *magnificus, validus*, a noun adjective. In plural אַדִּירִים, *potentes, sublimes*, regimen אַדִּירֵי. From אדר, *fortis, admirabilis fuit*, not used in Kal.

[380.] אֲשֶׁר תְּנָה (ashér tená) *quòd ponere*, i. e. *quod*, potius, *qui posuisti*. From נתן, *dedit*, comes, by casting off נ, the imperative תֵּן; and assuming ה paragogic, (ֵ) being changed into (ַ) תְּנָה. Hence the infinitive after the imperative form is used for the preterite.—Bythner. But Bishop Hare says, "there is no example of an infinitive of this form in נתן, (of which the infinitive is תֵּת for תִּנְתֵּת), but it is proved by various examples that this is the form of the *imperative*. To me, therefore, the imperative seems to be put for the 2nd person of the preterite, which, I think, is also done in שִׂימָה (from שׂוּם, *ponere*), Ps. lvi. 9." Vid. Gr. p. 45, in fine. Gesenius (Lehrgebäude, p. 777) considers this תְּנָה as the imperative used for future optative. Having laid down certain rules how the imperative following or preceding a future thereby becomes itself a future, as Ps. cxxviii. 5, וּרְאֵה for וְתִרְאֶה; Is. vi. 9, שִׁמְעוּ for תִּשְׁמְעוּ, he continues, "so, perhaps, likewise the difficult passage, Ps. viii. 2, How glorious is thy name in all lands who mightest set thy glory over the heaven, i. e. would that thou spreadest thy glory over the heaven; may it be spread over the heaven in the whole creation." With regard to אֲשֶׁר, he refers to Job. ix. 15, for a comparison.

[381.] הוֹדְךָ (ho-dhechá) *laudem-tuam;* הוֹד, *gloria, laus*, a noun radical, and with the affix הוֹדְךָ, *gloria-tua*. With a pause (ַ) is changed into (ָ), thus הוֹדֶךָ. [For הַשָּׁמַיִם, vid. No. 70].

VERSE 3.

[382.] מִפִּי עוֹלְלִים (mip-pee gno-lelím) *ex-ore parvulorum*. [For מִפִּי, vid. No. 256]. From עלל, *egit, fecit*, comes the participial noun in Kal, עוֹלֵל; plural עוֹלְלִים.

[383.] וְיֹנְקִים (veyo-nekeem) *et-sugentium.* The masculine plural from יוֹנֵק, *lactans*, a participial noun in Kal, from יָנַק, *suxit.*

[384.] יִסַּדְתָּ עֹז (yis-sádh-ta gnóz) *fundâsti-fortitudinem.* 2nd person singular preterite of Pihel in which the dagesh implies *firmiter.* From יָסַד, *fundavit.* LXX. κατηρτίσω, *perfecisti.* Accent, Merca Mapachātum, præcedente Yerahh.

[385.] עֹז (gnóz) *robur*, *imperium*, *laus.* A noun masculine without a plural from עָזַז, *fortis*, *potens* vel *robustus* fuit. With an affix it assumes dagesh, and changes וֹ into (ֻ), thus עֻזִּי, *robur meum.*

¶ For לְמַעַן, *propter*, vid. No. 252, and for צוֹרְרָיִךְ, *angustiatores tuos*, No. 309.

[386.] לְהַשְׁבִּית (lehash-beeth) *ad-cessare-faciendum.* From שָׁבַת, *cessavit*, comes in Hiphil, הִשְׁבִּית, infinitive, preceded by ל the sign of the gerund.

¶ אוֹיֵב (o-yēbh). Vid. No. 161.

[387.] וּמִתְנַקֵּם (oo-mith-nak-kém) *et-ulciscentem-se.* The participle in Hithpahel, from נָקַם, *ultus est.*

Verse 4.

[388.] כִּי־אֶרְאֶה (kee er-é) *Quum videbo.* Alii, *quoties.* The future Kal, from רָאָה, *vidit.* 1st person אֶרְאֶה; 2nd person תִּרְאֶה; 3rd person יִרְאֶה, &c. Accent, Munahh inferius.

[389.] שָׁמֶיךָ (sha-mé-cha) *cælos-tuos.* From שָׁמַיִם, *cœli*, which casts away the termination because of the affix ךָ, *thy.* In regimen it changes יִם into י, and (ַ) into (ֶ), thus בִּשְׁמֵי, *in cœlis.* Accent, Tiphhha anterius.

[390.] מַעֲשֵׂה (ma-hasé) *opus.* From עָשָׂה, *fecit*, comes the noun masculine heemantiv, מַעֲשֶׂה, which in regimen changes (ַ) before ה into (ָ) as above. In the plural מַעֲשִׂים, which is in regimen מַעֲשֵׂי.

[391.] אֶצְבְּעֹתֶיךָ (ets-beho-thé-cha) *digitorum-tuorum.* From צָבַע, *tinxit, coloravit,* comes the noun feminine heemantiv, אֶצְבַּע, *digitus,* formed by א. In the plural (-) is changed into (ר), thus אֶצְבְּעוֹת; but with an affix (ר) is shortened into (:), as אֶצְבְּעוֹתַי, *digitos meos.*

[392.] יָרֵחַ (ya-ré-ahh) *lunam.* A radical noun, akin to רֵיחַ, *odor, fragrantia,* from the fragrance of night. But the Latins derive *Luna* from *luceo,* because she shines so brightly by night.—Bythner. Hence the conjunctive accent Yerahh' יָרֵחַ (more correctly יָרֵחַ) receives its name. יָרֵחַ is in modern times considered a primitive noun, from which יֶרַח, *month,* is derived.

[393.] וְכוֹכָבִים (vecho-cha-bheem) *et-stellas.* The plur. of the noun masculine כּוֹכָב, *stella,* with וְ prefixed. The derivation of this word is uncertain, unless, as Bythner suggests, it may be derived, per antiphrasin, from כָּבָה, *extinxit.* Parkhurst says, that the word כּוֹכָב, in Arabic, signifies to *glister.* From this word the impostor *Bar-Cochab, Son of a Star,* in the reign of Adrian (or as the Romans called him Barcochebas), took his name, with evident allusion to the prophecy in Num. xxiv. 17, as if he were the "Star out of Jacob." But this false Messiah was destroyed by the Emperor's General, *Julius Severus,* with an incredible number of his followers.

[394.] כּוֹנַנְתָּה (co-nán-ta) (quas) *præparâsti.* The 2nd person singular preterite of Pihel, with ה paragogic, and (-) changed into (ר) because of the pause. From כּוּן, *stabilivit;* Pihel כּוֹנֵן, and in 2nd person כּוֹנַנְתָּ. Vid. No. 347. Between the verse just finished and that which follows there is understood an expression like אָז אָמַר, "then I say."

Verse 5.

[395.] מָה־אֱנוֹשׁ (ma-enósh) *quid* (est) *homo;* אֱנוֹשׁ, a noun masc. signifying *wretched man,* and similar to the Latin *mortalis,* as being

liable to *wretchedness* and even to *death*. From אָנַשׁ, *lethali morbo ægrotavit*. In the plural it is irregular, viz., אֲנָשִׁים, *homines miseri*, in regimen אַנְשֵׁי.

[396.] כִּי־תִזְכְּרֶנּוּ (kee-thiz-kerén-noo) *quod recorderis-ejus*. The future of Kal אָזְכּוֹר, *recordabor*; תִּזְכּוֹר, from whence with the affix נּוּ, *him, it*, after a verb, comes תִּזְכְּרֶנּוּ.

[397.] אָדָם (a-dham) *hominis*. From אָדַם, *rubuit*, comes אֲדָמָה, homo terrenus ex *rubra* terra formatus. It includes both sexes, as in Gen. v. 2, *et vocavit*, nomen eorum אָדָם. When opposed to אִישׁ, it means a *plebeian*. See also Nos. 2 and 395.

[398.] תִּפְקְדֶנּוּ (thiph-kedhén-noo) *visites-eum*. The 2nd person singular future of Kal from פָּקַד, *visitavit*, with the affix נּוּ, as above, No. 396. This verb is taken both in a good and a bad sense, signifying to *visit* with *blessings* as well as with *judgments*.

Verse 6.

[399.] וַתְּחַסְּרֵהוּ (vat-tehhas-seré-hoo) *et-deficere-facies eum*. LXX. ἠλάττωσας, *minuisti*. The future of Pihel with ו conversive, from תְּחַסֵּר, in which, on account of the affix, (ֵ) changes into (ֶ). Root חָסַר, *defecit*. A better rendering of וַתְּחַסְּרֵהוּ, is *carere fecisti*, *privasti eum*. See מְחַסֵּר, Eccles. iv. 8, *bereave, deprive*.

¶ For מְעַט, vid. No. 118. מֵאֱלֹהִים, *a Deo*, vel *ab angelis*.

[400.] וְהָדָר (veha-dhár) *et-decore*. A noun masculine radical with ו prefixed. In regimen הֲדַר. With affixes, and in the plural number, the former (ָ) is changed into (ַ), thus הֲדָרְךָ. In the plural הֲדָרִים.

[401.] תְּעַטְּרֶהוּ (tehat-teré-hoo) *coronabis-eum*. 2nd person singular future of Pihel תְּעַטֵּר, on account of the affix (ֵ) changes into (ֶ), from עָטַר, *circumdedit*. Vid. No. 283.

VERSE 7.

[402.] תַּמְשִׁילֵהוּ (tam-shee-lé-hoo) *dominum-constitues-eum.* 2nd person singular future of Hiphil, which is הַמְשִׁיל, from מָשַׁל, *dominatus est.* Accent, Tiphhha anterius, a prepositive.

¶ בְּמַעֲשֶׂי (bema-hasé) *in operibus.* Vid. No. 390.

[403.] יְדֵיךָ (ya-dhé-cha) *manuum-tuarum*, i. e., of thy creatures. From יָדָה, *projecit, jaculatus est*, comes יָד, *manus*, a projiciendo. Hence יָדִי, *manus mea.* In regimen it changes (ָ) into (-), thus בְּיַד, *in manum* inimici, but with an affix it again resumes (ָ), as בְּיָדוֹ, *in manu ejus.* In the dual יָדַיִם, *duæ manus*, which in regimen changes יִם into י, and (ָ) into (:), thus יְדֵי.

[404.] שָׁתָה (shat-ta) *posuisti.* שָׁת, *posuit*, the preterite of Kal, from שׁוּת, *ponere;* of which the feminine is שָׁתָה, illa *posuit*, as in Ps. lxxxiv. 4. But in the 2nd person singular שָׁתָה, *posuisti*, with ה paragogic, for שָׁתָ, which is for שָׁתַתָּ, and which, by analogy, would be שָׁתוֹתָ. In the 1st person singular שָׁתִי, *posui.*

[405.] תַּחַת (tá-hhath) *sub, infra*, also *loco, vice.* A preposition, which assumes the plural affixes of nouns, with which it changes (-) ultimate into (:), thus תַּחְתַּי, *sub me;* תַּחְתֵּינוּ, *sub nobis.*

[406.] רַגְלָיו (ragh-láv) *pedibus ejus;* רֶגֶל, *pes*, is a noun feminine from רָגַל, *detraxit*, because (says Bythner) "detractors go to and fro detailing slanders." But Parkhurst derives it from רָגַל, to *smite, strike*, or *impress*, as the feet are pressed against the ground. Thus the LXX. render it in Isa. xxxii. 20, by *πατεῖ*. Before a pause it changes the former (ֶ) into (ַ), as בָּרֶגֶל, *in pede.* With affixes and in the dual or plural number it changes both (ֶ) into (:), and then the former (:) into (-), as רַגְלִי, *pes meus;* and from the dual רַגְלַיִם, *pedes;* תַּחַת־רַגְלָיו, *sub pedibus ejus.* The phrase "to put under his feet"

denotes on the one hand the highest power, and on the other, the lowest subjection. At the present day it is established to derive the verb רָגַל from רֶגֶל, and not the contrary, which is certainly the more natural way.

VERSE 8.

[407.] צֹנָה (tso-né) *ovis*, i. e., *oves*, *pecus lanigera*. A noun formed from צֹאן, *ovis*, by omitting א and adding ה paragogic. It is applied to sheep and goats.

[408.] וְאַלְפִים (va-ala-phím) *et boves* vel *armenta*. From אָלַף, *docuit*, *duxit* (and in Pihel, *discere fecit*), comes the radical noun אֶלֶף, *dux*, also *bos*, as it were, the *leader* of the herd. In the plural the former (ֶ) changes into (ַ), and the latter into (ִ), and forms with the prefix וְאַלְפִים. Hence comes the first letter of the alphabet, Aleph, and also the Greek words ἐλέφας, *an elephant*, and ἔλαφος, *a stag*. A satisfactory deduction of אלף is given by Gesenius thus: it means firstly, to become accustomed, intimate with something or some one, hence אָלַף, *he learned*; אִלֵּף, *he taught*; מַלֵּף (for מְאַלֵּף), *a teacher*; אָלוּף, *an intimate friend*; כֶּבֶשׂ אַלּוּף, *a pet* (*lamb*); אֶלֶף, *ox* (still from the idea of tameness), which occurs only in the plural masculine form, but common gender, אַלְפִים, אַלְפֵיךָ, *thy*, &c., and in the form אַלּוּף, likewise plural, Ps. cxliv. 14. Secondly, great number and connexion, אֶלֶף, *thousand*, and the same as מִשְׁפָּחָה, smaller division of a tribe, Judges, vi. 15, &c., also of Bethlehem as the seat of such a division, Micha, v. 1. בְּאַלְפֵי יְהוּדָה, inter præfecturas Judææ. (Gesenius and others deny the meaning of אֶלֶף, *dux*, *princeps*). אַלּוּף derived from אֶלֶף, φύλαρχος.

¶ כֻּלָּם (cullám) *omnia-illa*. From כֹּל, *omne*, vid. No. 33. With an affix it assumes dagesh, and changes וֹ into (ֻ), thus כֻּלּוֹ, *omne ejus*; כֻּלָּם, *totalitas illorum*.

¶ וְגַם (veghám) *et etiam;* גַּם, *etiam*, indeclinable; has an *increasing* force.

[409.] בְּהֵמוֹת (ba-hamóth) *bestias.* The noun feminine בְּהֵמָה, *bestia*, comprises all the larger quadrupeds, both wild and tame. This and חַיָּה are thus used; but when both are found together, חַיָּה signifies a wild animal. 2. עוֹף, *volatile*, includes all species of *birds.* 3. רֶמֶשׂ, *calcatile*, all *inferior* animals. 4. שֶׁרֶץ, *motabile*, all *reptiles.* Plural בְּהֵמוֹת. This word is used Ps. lxxiii. 22, with allusion to ignorance or rather tacit submission to the dispensation of Heaven, the root being probably בהם, which, like אלם, דום, דמם, and other roots with מ, *μύω*, mute, dumb, are expressive of dumbness.

[410.] שַׂדַי (sa-dái) *agrorum;* שָׂדֶה, *ager*, a noun masculine radical (in regimen שְׂדֵה). In plural it becomes שָׂדוֹת. A Syrian singular is שַׂדַּי, and before a pause שַׂדָי.

VERSE 9.

[411.] צִפּוֹר (tsip-pór) *volatile* cœlorum. A noun of common gender, including generally *all* birds, but particularly the *sparrow*, as it is supposed to imitate its note, thus *tsip tsip.* In the plural צִפֳּרִים, a Hebrew noun which affords the rare example of changing וֹ into (ר), Ps. civ. 17. [For שָׁמַיִם, vid No. 70.]

[412.] דִּגֵי (oo-dheghé) *et pisces.* A noun masculine דָּג, *piscis*, from דָּגָה, *multiplicari*, being remarkable for its fecundity. In plural דָּגִים, which in regimen, by changing (ר) into (י), gives דְּגֵי. In the feminine form it is דָּגָה, from whence with an affix it changes ה into ת, thus דְּגָתָם, *piscem eorum.*

[413.] הַיָּם (hay-yám) *ipsius maris.* From the unused יָמַם, comes יָם, *mare*, which denotes not so much the *water* itself, as the

place thereof. In the plural it assumes dagesh and changes (ר) into (-), thus יְמִים, *Maria.*

[414.] עִבְרִי (gno-bhér) *transiens.* The Ben. Kal from עָבַר, *transivit.* LXX. *τα διαπορευόμενα.*

[415.] אֹרְחוֹת (or-hhoth) *semitas;* אֹרַח, a noun masculine with a plural feminine from אָרַח, *iter fecit.* In the plural (-) changes into (ר), and וֹ sometimes into (ר) and sometimes remains; hence אֹרְחוֹת and אֹרְחוֹת, and in regimen אֹרְחוֹת.

¶ Verse 10 is the same with the first verse.

PSALMUS IX. ט.

Verse 1.

[416.] עַל־מוּת לַבֵּן (gnal-moóth lab-ben) *super mortem* Labben, vel, ejus qui in *medio* stetit, scil. Goliath, who is called, 1 Sam. xvii. 4, אִישׁ הַבֵּנַיִם, *vir medietatum* sive *intermedius*, scilicet, inter duas acies. The LXX., apparently deriving עַל־מוּת from עָלַם, *occultavit*, have rendered the passage, *ὑπὲρ τῶν κρυφίων τοῦ υἱοῦ*, *pro occultis filii.* Rabbi Kimchi says it is contracted for עַלְמוּת, a species of musical instrument. מוּת, *mors* (same as מוֹת), is derived from מוּת, *mori.* Agreeably to Kimchi's reading עַלְמוּת, Junius and Tremellius translate *symphoniæ acutæ* (treble); having translated שְׁמִינִית, *ad gravem symphoniam* (bass); see above, 284.

Verse 2.

[417.] נִפְלְאוֹתֶיךָ (niph-leo-thé-cha) *mirabilia-tua.* The participle of Niphal נִפְלָא, *mirabilis*, from פָּלָא, which in Niphal signifies *mirum, admirabile esse* vel *fieri.* Likewise *occultari.* (It seems to be

closely allied to פָּלָה, which in Niphal, נִפְלָה, signifies *segregari.*) In the plural נִפְלָא gives נִפְלָאִים, but oftener the feminine נִפְלָאוֹת, *mirabilia*, which with affixes changes (ת) into (י), sometimes also dropping the ו of וֹ, as נִפְלָאֹתָיִךְ.

VERSE 4.

[418.] בְּשׁוּב (beshoobh) *in-revertendo.* From שׁוּב, *reverti*, the infinitive of Kal with בְּ prefixed, the Gerund. Vid. No. 295.

[419.] אָחוֹר (a-hhór) *retrorsum.* From אָחַר, *post*, comes אָחוֹר, *posterius*, and adverbially *retrorsum.* Vid. Gr. p. 74, in voce אַחֲרֵי, note (b).

[420.] יִכָּשְׁלוּ (yic-ca-sheloo) *impingent.* 3rd person plural future of Niphal from כָּשַׁל, *impegit, pedibus-offendit*, which in Niphal is נִכְשַׁל, and in the future the כ is changed into dagesh forte in כּ. Hence כֶּשֶׁל, *securis.*

VERSE 5.

[421.] וְדִינִי (vedhee-nee) *et-causam-meam ;* דִּין, *causa, judicium, lis*, is a noun masculine without a plural, from דּוּן, *judicare.*

[422.] לְכִסְּאִ (lechis-sé) *in-solio ;* כִּסֵּא, *solium*, a *throne*, is a noun of masculine gender with a feminine plural כִּסְאוֹת.

VERSE 6.

[423.] גָּעַרְתָּ (ga-hár-ta) *increpâsti ;* 2nd person singular preterite of Kal, from גָּעַר, *increpavit*, and with an accusative, *increpando perdidit.*

[424.] אִבַּדְתָּ (ib-bádh-ta) *perdidisti ;* 2nd person singular pret. of Pihel, which is אִבֵּד, *perdidit*, from אָבַד, *periit.*

[425.] מָחִיתָ (ma-hhee-tha) *delêsti ;* 2nd person singular pret. of Kal, for מָחַחְתָּ, ח being changed into י quiescent. From מָחָה, *delevit, abolevit.*

[426.] וָעֶד (va-hédh) *in sempiternum.* From עָדָה, *transiit*,

comes עַד, *usque*, *adhuc*, and hence it signifies *eternity*. It conveys the idea of a longer time than עוֹלָם, *seculum*, as appears from Ps. x. 16. It always departs from the rule according to which it ought to be ועד like ועם, or ועד like אחד; it occurs only in a pause, whence, perhaps, the transposition of (ד׳) into (׳ד).

VERSE 7.

[427.] תַּמּוּ (tam-moo) *consummatæ sunt*. From תָּמַם, *integer fuit*, *finivit*, comes the preterite of Kal by syncope תַּם, and in the plural, the second radical being compensated by dagesh, תַּמּוּ.

[428.] חָרְבוֹת (hhora-bhóth) *vastitates*. Plural of חָרְבָּה. From חָרַב, *to be dry*, *waste*. The LXX. render τοῦ ἐχθροῦ ἐξέλιπον αἱ ῥομφαῖαι, and so does Luther, "the swords of the enemy have come to an end;" accordingly, they suppose the punctuation חָרְבוֹת, plural of חֶרֶב, and, moreover, assume a suffix יו, (חָרְבוֹתָיו). A construction of this kind begins with what grammarians call an absolute nominative, thus: the enemy—his swords have come to an end; so Ps. xi. 4, Yehovah—in Heaven is his throne; Ps. xviii. 31, God—perfect is his way. Gesenius (who imagines חָרְבוֹתָיו, his devastations) adduces as examples of such ellipsis suffixi, להחיות for להחיותם, Gen. vi. 19, וזמרת for וזמרתי, Ps. cxviii. 14. See also פרם for פָּרַמְתָּם, No. 598. חרב combines the ideas of dryness and destroying, like ξηρὸς and ξέω, *siccus* and *seco;* related in sound, and partly in meaning are κάρφω, κείρω, *carpo*, &c.

[429.] לָנֶצַח (la-né-tsahh) *in æternum;* נֶצַח, and four times in the Psalms, נֵצַח, *victoria*, &c., implying the finishing of an action, and when prefixed by עַד or ל, signifying *perpetuity*, viz., *in perpetuum*. From נָצַח, *vicit*.

[430.] וְעָרִים (ve-ha-rím) *et urbes;* עִיר, *urbs*, is a noun of fem. gender. By preeminence applied to *Jerusalem*. In the plural עָרִים,

in regimen עָרֵי. From עוּר, *excitare*, quasi excitata muris, &c. etiamque incolis. עָרֶיךָ probably means thy adversaries; in the same sense it occurs, Ps. cxxxix. 20; 1 Sam. xxviii. 16.

[431.] נִתַּשְׁתָּ (na-thásh-ta) *destruxisti;* the preterite of Kal, from נָתַשׁ, *extirpavit*, proprie de *arboribus* dicitur, et metaph. de *idolis* et *nationibus*.

[482.] אָבַד (a-bhádh) *periit*. The preterite of Kal. Vid. No. 48.

[433.] הֵמָּה (hém-ma) *ipsis*. From the singular הוּא, *ille*, comes plural הֵם, *illi*, and with ה paragogic הֵמָּה. The absolute pronoun after the suffixes is used for the sake of emphasis, "their very memory;" see Prov. xxiii. 15, גַּם אָנִי, *also mine*, &c. Sometimes it is the accusative בָּרְכֵנִי גַּם אָנִי, Gen. xxvii. 34, *bless also me;* or prepositional לֹא עָלֶיךָ אַתָּה, 2 Chr. xxxv. 21, *not against thee*.

VERSE 8.

[434.] יֵשֵׁב (ye-shébh) *sedebit*. The future of Kal, in which the first radical י is lost in (..), thus אֵשֵׁב, *sedebo;* תֵּשֵׁב, יֵשֵׁב, from יָשַׁב, *sedit*.

VERSE 9.

[435.] וְהוּא (vehoó) *et ipse*. The pronoun masculine of the 3rd person הוּא, *ille*.

[436.] יִשְׁפֹּט (yish-pót) *judicabit;* 3rd person sing. fut. of Kal, which is אֶשְׁפֹּט, *judicabo*, from שָׁפַט, *judicavit, condemnavit*.

[437.] תֵּבֵל (te-bhél) *orbem* habitabilem. A noun radical, feminine gender, not so general in signification as אֶרֶץ, but answering to the Greek οἰκουμένη. It seems akin to תֵּבֶל, *confusio*, (from בָּלַל, *confudit*, miscuit, quasi *commixtio terræ*). The modern derivation is from יָבַל, Hiph. הוֹבִיל, whence the substantive בּוּל, יְבוּל, *proventus* (*terræ*), תֵּבֵל, the habitable world, here, by Metonymy, its inhabitants.

[438.] בְּמִישָׁרִים (beme-sha-rím) *in rectitudinibus.* From יָשַׁר, *rectus, æquus fuit,* comes the plural noun heemantiv מִישָׁרִים, *rectitudines,* in which י quiesces in (ִ). With ב, *in,* having an *adverbial* force.

VERSE 10.

[439.] וַיְהִי (vee-hee) *et erit.* From הָיָה, *fuit,* which in the *future* is אֶהְיֶה, *ero,* (wherein ה quiesces in (ֶ)). But more frequently it loses the third radical ה by Apocope, the medial י quiescing, which is peculiar to this verb. But, that י may quiesce, it requires (ְ) before it; and (ִ) as well simple as compound, is placed beneath the letters אתין, as their natural point. Thus it becomes אֶהְיִ, *ero;* יְהִי, *sit, erit;* and וַיְהִי, *et-erit,* in which (ִ) under י is taken away, because (ְ) precedes it. Accent, Mahpahh-zarkātum.

[440.] מִשְׂגָּב (mis-gábh) *exaltatio,* seu locus editus. A heemantiv noun masculine from שָׂגַב, *exaltatus fuit.*

[441.] לַדַּךְ (lad-dách) *ipsi pauperi;* דַּךְ, *pauper, miser,* a noun masculine without a plural, from דָּכַךְ, *contudit, contrivit.* Before a pause לַדַּךְ, *pauperi,* wherein ל excludes ה emphatic.

¶ לְעִתּוֹת (lehit-tóth) *ad-tempora.* Vid. No. 30.

[442.] בַּצָּרָה (bat-sa-rá) *in ipsa angustia.* From צוּר, *arctare,* comes the participial noun צַר, *arctus, angustus;* feminine צָרָה, *angusta,* and as a substantive *angor animi,* et *cruciatus corporis.* With the prefix בְּ, בְּצָרָה, and when ה emph. is excluded בְּצָרָ, *in hac angustia,* Ps. x. 1. For greater emphasis (vid. Gram. p. 12, note *a*), it is sometimes found with the double feminine sign, thus בְּצָרָתָה, *in ipsa summa angustia.* With an affix it changes ה into ת, as, "In die צָרָתִי, *angustiæ meæ.*" In the plural צָרוֹת.

VERSE 11.

[443.] וְיִבְטְחוּ (veyibh-techoó) *et sperabunt;* 3rd person plural preterite of Kal, from בָּטַח, *fidit.* Future אֶבְטַח, &c.

[444.] לֹא־עָזַבְתָּ (lo-ha-zábh-ta) *non dereliquisti.* The preterite of Kal, 2nd person sing. from עָזַב, *deseruit, dereliquit.* From this verb and person comes the form in Ps. xxii. 2. אֵלִי אֵלִי לָמָה עֲזַבְתָּנִי, which is in the Targ. אֱלָהִי אֱלָהִי לְמָא שְׁבַקְתָּנִי, thus in Mark, xv. 34. ἐλωΐ, ἐλωΐ, λαμᾶ σαβαχθανί, in which (ἐλωΐ), from אֱלָהִי, the ה is omitted, because the Greeks do not admit the aspirate in the middle of a word; and the (ִ) in לְמָא is lengthened by means of the vowel A.

[445.] דְּרְשֶׁיךָ (do-reshé-cha) *quærentes te.* The Ben. Kal דָּרַשׁ, and with ו, דּוֹרֵשׁ, from דָּרַשׁ, *studiose-quæsivit.* In the plural דּוֹרְשִׁים, and in regimen דִּרְשֵׁי, and with the affix דְּרְשֶׁיךָ.

VERSE 12.

[446.] זַמְּרוּ (zam-meroo) *cantate;* 2nd person plural imperative of Pihel, from זָמַר, (see 122). Before a pause it resumes its regular form in Pihel, זַמְּרוּ, for the verb in Pihel is זַמֵּר.

[447.] הַגִּידוּ (hag-ghee-doo) *annunciate.* For הַגִּידוּ, the 2nd person plural imperative of Hiphil, from the verb הִגִּיד, *annunciavit,* which is found only in Hiphil. Derived from נֶגֶד, *coram,* by rejecting נ.

[448.] עֲלִילוֹתָיו (gnalee-lo-tháv) *opera ejus.* A noun feminine עֲלִילָה, *opus, studium,* and in a bad sense, *fraus.* In the plural עֲלִילוֹת.

VERSE 13.

[449.] אוֹתָם (o-thám) *eorum.* This form, which is given as the

accusative plural of הֵם, *they* (vid. Gram. p. 18), is really derived from the particle אֵת, the sign of the accusative case. With the light affixes it changes (ֵ) into וֹ and becomes אוֹתִי, *me;* אֹתְךָ *te;* אוֹתוֹ, *eum;* אוֹתָהּ, *eam ipsam* rem; אוֹתָם, *eos.* But with the grave affixes it changes (ֵ) into (ֶ), as אֶתְכֶם, *vos.*

[450.] זָכָר (za-chár) *recordatus est.* The preterite of Kal with a pause, for זָכַר, *memor fuit.*

[451.] לֹא שָׁכַח (lo-sha-cháhh) *non oblitus-est.* The preterite of Kal; occurs again in Ps. x. 11.

[452.] צַעֲקַת (tsa-hakáth) *clamoris.* From צָעַק, *clamavit,* comes the noun feminine צְעָקָה, *clamor.* In regimen ָה is changed into ַת, and (ָ) penult. into (ְ), which under the guttural becomes (-ְ), which points the preceding letter with its own (-).

[453.] עֲנָיִים *afflictorum, pauperum.* From עָנָה, *afflixit,* comes the noun masculine עָנָו, *humilis,* and in the plural (ָ), being changed into (-ְ), עֲנָוִים, *mansueti.* This form is found in the marginal reading. From the same verb comes also the noun masculine עָנִי, *afflictus;* plural עֲנִיִּים (which is here the reading of our text, the points (ִ -ָ) belonging to the word in the margin), and in regimen עֲנִיֵּי. There is much connexion between the two words, as men are rendered *lowly* and *meek* by *affliction.*

Verse 14.

[454.] חָנְנֵנִי (hhon-né-nee) *miserere mei.* Some copies read חֲנֵנֵנִי, but the former is the better reading, for the imperative of Kal would be חֲנוֹן, and on account of the affix, וֹ is changed into (ָ) kametz chatooph. From חָנַן, *misertus est.* Vid. No. 176.

[455.] רְאֵה (re-é) *vide.* The imperative of Kal from רָאָה, *vidit,* of the form of גָּלָה (vid. Gram. p. 88), which, with all verbs ending in ה quiescent, forms the imperative in (ֵ), as גְּלֵה. In the feminine

gender and in the plural number it casts away ה, thus וּרְאִי, *et vide* (filia); וּרְאוּ, *et videte.*

[456.] עָנְיִי (hon-yee) *afflictionem meam;* עֳנִי, *afflictio*, both mental and bodily, is a noun masculine without a plural, from עָנָה, *afflixit.* With affixes (·) before י changes into (:), and (ָ:) loses its (:), thus עָנְיִי.

[457.] מִשֹּׂנְאָי (mis-so-neáee) *ab odientibus me;* שֹׂנֵא, (*so-nē*) *odio habens, osor*, a participial noun in Kal, from שָׂנֵא, *odit.* Plural שֹׂנְאִים, Vid. No. 236.

[458.] מְרוֹמְמִי (mero-memee) *exaltans me.* From רוּם, *altum esse*, which in Pihel causes the second radical to quiesce in וֹ, and doubles the third, thus רוֹמֵם, *elevavit*, whence the participle, with the affix, מְרוֹמְמִי. Gesenius (Lehrgebäude, p. 802) considers this מְרוֹמְמִי as an imperative (be) elevating me; as, on the other hand, we sometimes find the participle *preceding* the finite verb assimilates the latter to itself, thus, Prov. xix. 26, יַבְרִיחַ instead of מַבְרִיחַ; Is. lvii. 3, וַתִּזְנֶה for וְהַזּוֹנָה, &c.

[459.] מִשַּׁעֲרֵי־מָוֶת (mish-sha-hare-má-veth) *de portis mortis.* A radical noun masculine שַׁעַר, *porta*, and synecd. *ipsa urbs.* In the plural it becomes שְׁעָרִים, by changing the former (-) into (:) and the latter into (ָ). In regimen שַׁעֲרֵי, (ָ) being changed into (-:), which, therefore, points the preceding consonant with (-). Vid. Gr. p. 58.

Verse 15.

[460.] כָּל־תְּהִלָּתֶיךָ (col-tehil-la-thé-cha) *omnem laudem tuam*, but more strictly *laudem tuas*, for the plural affix יֶךָ is joined to a singular noun תְּהִלָּה, *laus*, in a *distributive* sense. From הִלֵּל, *laudavit.*

[461.] בַּת־צִיּוֹן (bhath-tsiy-yōn) *filiæ Sion.* From בֵּן, *filius*, comes

the noun feminine בַּת, *filia*, for בִּנְת, the נ being elided, as the plural בָּנוֹת, plainly shews; which in regimen becomes בְּנוֹת. From בָּנָה, *ædificavit, domum* scilicet metaphorice.

[462.] אָגִילָה (a-ghee-la) *exultabo.* The future of Hiph. in which the middle radical ו is cast away, and ה paragogic added. From גוּל, *exultare.* Vid. No. 111. In modern times the root is considered גִיל as well as גוּל (the latter in Prov. xxiii. 24, and only according to the Kteeb), and אגילה Kal, not Hiphil.

[463.] בִּישׁוּעָתְךָ (bee-shoo-ha-thé-cha) *in salute tua.* Vid. No. 166, for יְשׁוּעָה, *salus*, a noun feminine, and therefore in regimen changing ה, into ת, thus יְשׁוּעַת; with the affix יְשׁוּעָתְךָ, and in a pause יְשׁוּעָתֶךָ, and the (ִ) under י being removed because of the preceding בְּ, בִּישׁוּעָתְךָ. From יָשַׁע, *salvavit.*

VERSE 16.

[464.] טָבְעוּ (ta-bhehoo) *demersæ sunt*, gentes. The preterite of Kal, from טָבַע, *immersus*, vel *demersus est.*

[465.] עָשׂוּ (gna-soo) *fecerunt.* The preterite of Kal, in which ה quiesces in (ו), from עָשָׂה, *fecit.*

[466.] בְּרֶשֶׁת (beré-sheth) *in rete;* רֶשֶׁת, *rete;* a noun feminine radical without plural, from whence, by excluding the middle radical שׁ, comes the Latin *rete.* רֶשֶׁת, *quasi* יְרֶשֶׁת, the root being יָרַשׁ in the sense of *capio.*

[467.] זוּ (zoo) *quod.* A poetical pronoun of time, place, and thing, of common gender and of both numbers. *Hic, is, iste*, and *hi, illi, isti.* As in Ps. x. 2, זוּ, *quas*, &c.

[468.] טָמְנוּ (ta-má-noo) *absconderunt.* For טָמַנוּ, (ַ) in this place returning into (ו) because of the accent Rebhia.

[469.] נִלְכְּדָה (nil-kedhá) *captus est.* The 3rd person fem. pret. of Niphal, to agree with its nominative רֶגֶל, *pes.* From לָכַד, *cepit, apprehendit.*

VERSE 17.

[470.] נוֹדַע (no-dháng) *notus est.* The preterite of Niphal in which י is changed into ו, from יָדַע, *novit.*

[471.] בְּפֹעַל (bephó-hal) *in opere.* From פָּעַל, *operatus est*, comes the noun masculine פֹּעַל, *opus.*

[472.] נוֹקַשׁ (no-késh) *illaqueatus est.* It is either the Ben. Kal, from נָקַשׁ, a verb of the same signification, and is then *active*, or the preterite of Niphal of יָקַשׁ, *illaqueavit*, י being changed into ו, and the usual (-) into (··).

[473.] הִגָּיוֹן (Hig-ga-yōn). A noun masculine without a plural *meditatio, murmur*, from הָגָה, *removere*, as if *removed* from within. The ᾠδὴ διαψάλματος of the LXX. anciently explained *vocis inter canendum mutatio* is supposed by Gesenius to mean the interruption of the instrumental music, and he accordingly takes הִגָּיוֹן here like סֶלָה, as an indication to the performers, rendering the former, (compare Ps. xcii. 4), playing of the harp (to begin), the latter, pause, (to singing).

VERSE 18.

[474.] שְׁכֹחֵי (sheche-hhé) *oblitæ.* In regimen from שְׁכֹחִים, the plural masculine of שָׁכַח, (the (ח) being changed into (׳)). From שָׁכַח, *oblitus est.*

VERSE 19.

[475.] יִשָּׁכַח (yish-sha-cháhh) *oblivioni tradetur.* The 3rd person singular future of Niphal, from שָׁכַח, *oblitus est.*

[476.] אֶבְיוֹן (ebh-yōn) *egenus.* A noun masculine heemantiv, from אָבָה, *voluit, cupiit.*

[477.] תִּקְוַת (tik-váth) *expectatio* pauperum, LXX. ἡ ὑπομονὴ τῶν

πενήτων, scil. *patientia ;* תִּקְוַת is a noun feminine heemantiv in regimen תִּקְוַת, from קָוָה, in Pihel, *expectavit.*

[478.] עֲנִיִּים (gnaniy-yeem) *pauperum*, vel *afflictorum ;* עָנִי, *afflictus*, *pauper*, which in the plural assumes dagesh euphonic, thus עֲנִיִּים, in regimen עָנְיֵי. Vid. No. 453. The word לֹא of the preceding clause must be supplied here.

VERSE 20.

[479.] אַל־יֵעֹז (al yah-óz) *ne prævaleat*, vel *roboretur*. LXX. μὴ κραταιούσθω. The 3rd person singular future of Kal, formed by syncopating the middle radical, and found in this person only; feminine תֵּעֹז, *illa prævalebit.* From עָזַז, *prævaluit, robustus fuit.*

[480.] יִשְׁפְּטוּ (yish-sha-phe-tōō) *judicentur.* 3rd person plural future of Niphal, from שָׁפַט, *judicavit.*

VERSE 21.

[481.] שִׁיתָה (shée-tha) *pone*, vel *incute.* The imperative of Kal, the ה paragogic being added. From שִׁית or שׁוּת, *ponere.* Accent, Mahpakh-zarkātum.

[482.] מוֹרָה (mo-rá) *timorem.* A heemantiv noun מוֹרָא, *timor*, and by change of the letters א and ה, מוֹרָה. From יָרֵא, *timuit*, the י being changed into ו.

[483.] לָהֶם (la-hém) super *eis.* Compounded of ל, the sign of the dative case (which before affixes takes (ך)), and the affix הֶם. It is used as the dative plural of הוּא, *ille.* Vid. Gr. p. 18. Accent, Merka Mahpachātum.

[484.] יֵדְעוּ (ye-dhehoó) ut *sciant.* The 3rd person plural future of Kal, from יָדַע, *novit.* The first person is אֵדַע, *novi*, the י being lost in (ֵ).

PSALMUS X. י.

Verse 1.

[485.] תַּעֲמֹד (ta-hamód) *stabis.* 2nd person singular future of Kal, in which the guttural assuming the compound sheva (-:), punctuates the preceding letter with the simple vowel (-), (vid. Gr. p. 58), from עָמַד, *stetit.*

[486.] בִּרְחוֹק (bera-hhók) *in longinquo.* A noun masculine רָחוֹק, *longinquus*, and adverbially *longè*, as well of *time* as of *place;* here we are to understand keeping aloof from rendering assistance. From רָחַק, *longe, procul abfuit.* In plural (ים) being changed into (ִים), it makes רְחוֹקִים.

[487.] תַּעְלִים (tah-leem) *abscondes* te, vel *oculos tuos.* LXX. ὑπερορᾷς. 2nd person singular future of Hiph. from עָלַם, *abscondit.*

[488.] לְעִתּוֹת (lehit-tóth) *in temporibus.* LXX. ἐν εὐκαιρίαις, *in opportunitatibus.* From עֵת, *tempus.* Vid. No. 30.

Verse 2.

[489.] בְּגַאוַת (begha-aváth) *in superbia.* From גָּאָה, *elatus, elevatus fuit*, comes by changing ה into ו, the noun feminine גַּאֲוָה, *elatio, superbia.* In this place ה is changed in ת because of regimen.

[490.] יִדְלַק עָנִי (yidh-lák gna-nee) *insequetur afflictum.* LXX. ἐμπυρίζεται ὁ πτωχός. Bythner, with the LXX., Luther, and Gesenius, consider עָנִי as a nominative; the latter renders accordingly "ängstigt sich der Leidende, i. e., angit se afflictus. Hare and our authorized version make it the accusative. The future of Kal from דָּלַק, *exarsit*, and metaph. *ardenti animo persecutus est.*

[491.] יִתָּפְשׂוּ (yit-ta-phesoo) *capiantur*. 3rd person plural future of Niphal, from תָּפַשׂ, *prehendit*. Accent, Shalsheleth.

[492.] בִּמְזִמּוֹת (bhim-zim-móth) *in cogitationibus*, scil. pravis. A noun feminine heemantiv מְזִמָּה, *cogitatio*, from זָמַם, *cogitavit*, generally taken in a *bad* sense. Plural מְזִמּוֹת.

[493.] חָשְׁבוּ (hha-shá-bhoo) quas *excogitaverunt*. 3rd person plural preterite of Kal, from חָשַׁב, *excogitavit*. Thus before a pause for חָשְׁבוּ. [זוּ, *quas*, see above. Ps. ix. 16].

Verse 3.

[494.] חִלֵּל (hil-lél) *laudavit se*, seu *gloriatur*. The LXX. rendered it, ἐπαινεῖται ὁ ἁμαρτωλὸς, *laudatur peccator*. The preterite of Pohel, *insanum reddidit*, from חָלַל, *insanivit*. In Hiph. *splendere, lucere ;* and in Hithp. *laudibus se efferre*. [See 233.]

[495.] תַּאֲוַת (ta-aváth) super *desiderio*. A noun feminine heem. תַּאֲוָה, *cupiditas*, which in regimen changes ה into ת ; from אָוָה, *cupiit*.

[496.] וּבֹצֵעַ בֵּרַךְ (oo-bho-tseang be-réch) *et avarus sibi benedicit*, seu *blanditur*. Hare. Alii, *et avaro benedixit*. בֹּצֵעַ, the Ben. Kal, from בָּצַע, *Quæstui deditus fuit*, item, *Divisit*. Mendelssohn and Gesenius render this בֹּצֵעַ, *plunderer, robber ;* the former translates, "and the robber blesses himself that he scoffs at the Godhead."

[497.] בֵּרַךְ (be-rech) *benedixit*, et rarius *maledixit*, the preterite of Pihel, from בֶּרֶךְ, *genua flexit*. See [168.]

[498.] נִאֵץ (nee-éts) *exacerbavit*. The preterite of Pihel, from נָאַץ, *sprevit, contempsit*. Accent, Merca-zarkātum.

Verse 4.

[499.] כְּגַבֹּהַּ (kegho-bháh) *secundum fastum*, scil. *nasi*, i. e., su-

perbiæ suæ, גֵּבֶהּ, a noun masuline without a plural, from גָּבַהּ, *altus, sublimis fuit.*

[500.] בַּל־ (bal) *nequaquam.* A negative particle, not used in prose; root בָּלָהּ, implying annihilation, related to נָבַל, [32].

[501.] יִדְרֹשׁ (yid-rósh) *inquiret.* The future of Kal, from דָּרַשׁ, *studiose quæsivit.* Vid. No. 445. Poole, in his Synopsis Criticorum, here quotes Grotius, saying, "Nomen Deus hîc supplendum est." The ancient Hebrew commentator Yarchi makes the same supply in the nominative, and so does in our times Gesenius assert (Lehrgebäude, p. 850), that אמר בלבו of the 11th verse, which begins a similar strain, is to be supplied here; thus, "he says in his heart God does not inquire."

VERSE 5.

[502.] יְחִילוּ (ya-hhee-loo) *dolore-afficientur*, scil. viæ ejus. The future of Hiph. from חוּל, *dolere*, scil. in partu. It is formed by casting off the middle radical ו, and is read in the 3rd person only, viz., יָחִיל, *dolore afficiet*, Ps. xxix. 8, and in the plural as above. The root חִיל, חוּל, whose more hardened form is חָבַל [No. 364] includes the ideas of turning, winding, writhing (hence also parturition, and trembling), swinging, hurling, waiting, remaining, to be strong, lasting, and prosperity. The last meanings have been countenanced in this passage by various authorities, thus the Geneva French version "son train prospère en tout tems," the same idea of prosperity is supported by Yarchi and Gesenius. Luther and Mendelssohn give the sense of continuance, lasting. So Poole's Synopsis, "Sed malim *permanent* sive *perdurant*, nempe pravæ consuetudines (ut Ps. i. 6) nunquam emendantur. חוּל, *permanere significat*, Jer. xxiii. 19, et xxx. 23; sic et יָחִיל, Job. xx. 21." Observe, the form under consideration may be Kal as well as Hiphil; it is the latter in Ps. xxix. 8, "causes to tremble."

[503.] יְפִיחַ (ya-phecahh) *sufflabit* in illos. The future of Hiph. which is found in the Psalms in 3rd person singular only. Formed from פּוּחַ, *flare, sufflare*, by casting away ו.

[504.] בָּהֶם (ba-hém) *in illos.* The preposition ב, *in*, with affixes takes (ה).

VERSE 6.

[505.] בַּל־אֶמּוֹט (bal-em-mót) *non movebor.* The 1st person sing. future of Niphal, which always adopts נ, from מוּט, *dimotus fuit.*

[506.] לְדֹר וָדֹר (ledhor va-dhor) *in generationem et generationem.* A noun masculine דּוֹר, *generatio, duratio humanæ vitæ.* From דּוּר, *habitare.* In plural דּוֹרִים and דּוֹרוֹת.

VERSE 7.

[507.] אָלָה (a-lá) *execratione.* A noun feminine from אָלָה, *juravit, exsecratus est*, and denominative from אֵל, God being invoked in swearing or cursing.

[508.] מָלְאוּ (ma-lé) *plenum est.* The preterite of Kal, from מָלֵא, *plenus fuit*, in which א quiesces in (ו); feminine מָלְאָה, *plena fuit*, Ps. xxvi. 10.

[509.] וְתוֹךְ (va-thóch) *et dolo;* תּוֹךְ, or without ו, תֹּךְ, *fraus, dolus*, and with נ, *et*, with (ה) before athnac, וְתֹךְ, *et dolus*, from תָּוֶךְ, *medium*, because *deceit* lies "in medio, i. e., corde hominis." The word תַּכְכִים, Prov. xxix. 13, supposes a root תָּכַךְ, not found in Hebrew, but in Arabic, in the sense of cutting, oppression; so does likewise תּוּךְ in Chaldee and Syriac imply damage and robbery. Compare the root בצע [496], which similarly contains the ideas of division, cutting, and oppression.

VERSE 8.

[510.] בְּמַאְרָב (bema-arábh) *in insidiis;* מַאְרָב, *insidiæ, latebræ,*

a noun masculine heemantiv, from אָרַב, *insidiatus est.* In regimen, as above, it changes (ָ) into (-).

[511.] חַצְרִים (hhatse-reem) *villarum.* The nominative plural masculine, and חַצְרוֹת, nominative plural feminine of חָצֵר, *atrium*, properly the *court-yard.* The LXX. render it μετὰ πλουσίων, *cum divitibus*, having read, perhaps, עֲשִׁרִים, *divites.*

[512.] בַּמִּסְתָּרִים (bam-mis-ta-reem) *in latibulis.* A noun masc. heemantiv, מִסְתָּר, *absconsio*, from סָתַר, *abscondit.*

[513.] יַהַרְגֵ (ya-harógh) *occidet.* The future of Kal, from הָרַג, *occidit.*

[514.] נְקִי (na-kee) *innocentem.* An adjective, from נָקָה, to be *clean, pure.* In regimen it shortens (ָ) into (ִ); thus נְקִי כַפַּיִם, *purus manibus*, i. e. insons.

[515.] לְחֶלְכָּה (lehhē-lechá) *contra pauperem.* LXX. εἰς τὸν πένητα, *in pauperem;* חֶלְכָּה, *pauper, afflictus*, is formed from the unused חֶלַךְ, and with the prefix ל, and the paragogic ה, לְחֶלְכָּה. In verse 14, the accent being drawn back to the penult. in a pause, it is חֶלְכָה. In verse 10, ה being changed into א, the plural חֶלְכָאִים is found; which, however, some understand as two words, thus חֶל כָּאִים, *cœtus pauperum*, viz., חֶל for חֵיל, and כָּאִים, a plural masculine from כָּאָה, *attrivit*, by which reading the verb נָפַל, singular, will agree in number with חֶל.

[516.] יִצְפְּנוּ (yits-pó-noo) *delitescent.* The 3rd person plural future of Kal, from צָפַן, *abscondit.* Regularly יִצְפְּנוּ, but in a pause the original cholem remains.

VERSE 9.

[517.] יֶאֱרֹב (ye-erobh) *insidiabitur.* The future of Kal from אָרַב, *insidiatus est.* Observe (ֶ) under the guttural, which punc-

tuates the preceding with the vowel with which it is compounded. [בְּמִסְתָּר, *in latibulo*, scil. בְּ, *in*; מִסְתָּר, *latibulum* heemantiv, from סָתַר, *latuit*. See Nos. 512 and 526.]

[518.] בְּסֻכֹּה (besuc-có) *in tugurio suo*. From סָכַךְ, *texit*, comes the noun masculine סֹךְ, *tegumentum*, *latibulum*. On account of the affix it assumes dagesh, and changes וֹ into (ֻ), making סֻכּוֹ, and ח being substituted for ו, סֻכָּהּ, *tugurium ejus*, and in Ps. lxxvi. 3, with וּ in place of (ֻ) סוּכּוֹ in the Kĕri, but in the Kĕthibh (or text) סֻכּוֹ.

[519.] לַחְטֹף (la-hhatóph) *ad-rapiendum*. The infinitive of Kal, from חָטַף, *cito rapuit*, with ל the sign of the gerund; wherein also the guttural ח takes the compound (-ֲ) in place of (ְ), which punctuates the preceding letter with (-).

[520.] יַחְטֹף (yahh-tóph) *rapiet*. The future of Kal from the last, for יַחֲטֹף, (-ֲ) returning into (ְ).

[521.] בְּמַשְׁכּוֹ (bemosh-chó) *in trahendo ejus*, i. e., *cum traheret*. From בְּ, in מָשׁוֹךְ, *trahere*, the infinitive of מָשַׁךְ, *traxit*, and the suffix וֹ, which causes the change of (ַ) into (ָ) chatoof, as in No. 124.

VERSE 10.

[522.] יִדְכֶּה (yidh-ké) *conteret se*. So read in the Kĕri, but in the text וְדִכֶּה. The 3rd person singular future of Kal, from דָּכָה, *contrivit*, *infregit*, but in the future signifying *he shall break* or *bow down himself*. We may either read וְדִכֶּה for יִדְכֶּה, with וְ instead of יִ, or reading the letters irrespective of the points (since they are always intended for the word in the margin), וְדָכָה will signify *et contritus factus est*, and he boweth himself.

[523.] יָשַׁח (ya-shóahh) *humiliabitur*. The future of Kal with patach furtive, from שָׁחַח, *curvatus est*, *succubuit*, the middle radical being syncopated. See Gram. p. 45.

[524.] וְנִפַּל (ve-na-phál) *et cadet.* Preterite of Kal, from נָפַל, *cecidit*, of which see more in No. 267. It is here read with ו conversive of the preterite.

[525.] בְּעָצוּמָיו (ba-hatsoo-mav) *in robustis ejus.* As the strength of the body consists much in the *bones*, this may mean also, in his *bones*, i. e., into the power of his *strength;* the word עֶצֶם, signifying a bone or substance. Derived from עָצַם, *robustus* vel *fortis fuit.* The participle Pahul of Kal is עָצוּם, of which the plural is עֲצוּמִים, as the general rule is, that "(ָ) penult. is shortened into (ְ) in every increment and also in regimen." The Geneva French translation is here very appropriate, "entre ses griffes" (gripe, claws), the word עֲצוּמִים, being, according to Gesenius, an epitheton poeticum, (like אַבִּיר, לִבְנָה, &c.) used for "strong members," "teeth," "claws."

Verse 11.

[526.] הִסְתִּיר (his-teer) *occultavit* vultus ejus, which the LXX. render ἀπέστρεψε, *avertit*, inasmuch as the angry are wont to *turn away* the face. The preterite of Hiph. from סָתַר, *abscondit*, which in Hiph. implies through *aversion.*

[527.] בַּל־רָאָה (bal-ra-á) *nequaquam vidit;* רָאָה, *vidit*, feminine רָאָתָה, and in the second and first persons of both numbers, ה being changed into י quiescent, it gives רָאִית, *vidisti*, and with ה paragogic, רָאִיתָה, and by suppressing י, רָאָתָה; 1st person רָאִיתִי; but in the plural ה is lost before ו, which gives רָאוּ, *viderunt.* See [333].

Verse 12.

[528.] אַל־תִּשְׁכַּח (al-tish-cáhh) *ne obliviscaris.* The 2nd person singular future of Kal, which is אֶשְׁכַּח, *obliviscar*, (with dagesh lene after (ְ)), from שָׁכַח, *oblitus est*, for which see No. 451.

[529.] עֲנִיִּים, *pauperum* sive *afflictorum*, or (taking ו for י), as in the margin עֲנָוִים (hana-veem) *mansuetorum*. See No. 453.

Verse 14.

[530.] תַּבִּיטֵ֫ (tab-beet) *respicies*. The future of Hiph. 2nd person singular from הִבִּיט, *aspexit, respexit*, from the root (not used) in Kal נָבַט, of which the נ is changed in Hiph. into dagesh.

[531.] לָתֵת (la-thēth) *ad dandum* vel *rependendum*. The infin. of Kal with ל the gerundial sign prefixed, from נָתַן, *dedit*, of which both the letters נ are lost in the infinitive תֵּת, *dare*. Observe, before a monosyllable, ל takes (ֶ).

[532.] יַעְזֹב (ya-hazóbh) *relinquet* se. The 3rd person singular future of Kal, from עָזַב, *deseruit, dereliquit*. Observe, the compound sheva under the guttural points the preceding letter with (-).

[533.] יָתוֹם (ya-thóm) *pupillo*. From the unused יָתַם, of same meaning, comes יָתוֹם, and in the plural (ִ) being changed into (:), יְתוֹמִים, *pupilli*.

[534.] עוֹזֵר (ho-zér) *adjutor*. The Ben. Kal. which supplies the place of a noun; and in the plural עוֹזְרִים; from עָזַר, *adjuvit*.

Verse 15.

[535.] שְׁבֹר (shebhór) *contere* vel frange. The imperative of Kal from שָׁבַר, *fregit, res duras comminuit*.

[536.] זְרוֹעַ (ze-róang) *brachium*. A noun of common gender, but oftener feminine.—Buxtorf. Plural זְרוֹעוֹת, *brachia;* Ps. xxxvii. 17; from זָרַע, *seminavit*, as it seems to grow from the body, or by metathesis, from עָזַר, *auxiliatus est*, quasi auxilium corporis. The root זרע (as well as זרה, זרח, זרם, זרק, זרר) contains the ideas of spreading and extending, and thus gives expression to sowing seed and the arm. The Latin *sero* dropping the *r* in *sevi, satum*, is

more akin to the English to sow, German säen. It is remarkable, however, that these and other languages by inserting the letter *p* or *t* in the sound of זר, which the above six triliterals have in common, represent like them, in a great variety of words, some modification or other of the same ideas of spreading and extension; thus the Greek *σπείρω*, *στορέω*, &c., Latin spargo, spiro, sterno, &c.; in English we need only glance over those columns in the Dictionary beginning with *spr*, *str*, sprout, sprite, spread, sprig, spring, sprinkle, (זרק) &c. &c., strew, straw, streak, strut, street, &c. &c. The German (changing the vowels) has nearly all the same words and even more, as strahl, *a beam*, (זרח, *to shine*), the same word in Italian and Russian signifies a dart; for stream the German has strom, strudel, strut; the latter having become obsolete, is found in its vigour still in Irish; although, like the Hebrew, that language not admitting *spr*, *str*, at the beginning of a word, it is simply Sruth, *a stream*, (compare זרם).

[537.] בַּל־תִּמְצָא (bal-tim-tsá) *non invenies.* The 2nd person singular future of Kal, from מָצָא, *invenit.*

Verse 16.

[538.] מֵאַרְצוֹ (me-ar-tsó) *de terra ejus.* From מ, *de,* (which takes (ֵ) before א), and אֶרֶץ, *terra.* In the plural the former (ֶ) being changed into (ַ), and the latter into (ת), we obtain אַרְצוֹת, *terræ.*

Verse 17.

[539.] שָׁמַעְתָּ (sha-mang-ta) *audivisti.* The 2nd person singular preterite of Kal, from שָׁמַע, *audivit.*

[540.] תָּכִין (ta-cheen) *stabilies.* The 2nd person singular future of Hiph., of which the 1st person is אָכִין; from כון, which in Hiph. is הֵכִין.

[541.] תַּקְשִׁיב (tak-sheebh) *attendere-facies.* The 2nd person singular future of Hiph., from קָשַׁב, properly *aurem advertit.*

[542.] אָזְנֶךָ (oz-né-cha) *aurem-tuam;* אֹזֶן, *auris,* a noun of the feminine gender. In the dual (or plural) אָזְנַיִם, *utraque auris,* and with the affix, ם being excluded אָזְנֶיךָ, *aures tuæ.* Hence אָזַן, a verb in Pihel, *attendit.*

Verse 18.

[543.] לִשְׁפֹּט (lish-pōt) *ad judicandum,* i. e., *ut judicet.* The infinitive of Kal preceded by the gerundial ל, which takes (·) on account of the following (:). Root שָׁפַט, *judicavit.*

[544.] בַּל־יוֹסִיף (bal-yo-seéph) *ne addat,* i. e., *ne pergat.* The 3rd person singular future of Hiph., from יָסַף, *addidit.* In Hiph. הוֹסִיף, in which י is changed into וֹ.

[545.] עוֹד (hōdh) *amplius, ultra.* Indeclinable.

[546.] לַעֲרֹץ (la-harōts) *ad conterendum.* The infinitive of Kal, from עָרַץ, *contritus fuit,* or transitively, *contrivit* animo vel corpore. LXX. μεγαλαυχεῖν, *magnificare* se.

PSALMUS XI. יא.

Verse 1.

[547.] אֵיךְ (ēch) *quomodo!* or with ה paragogic אֵיכָה, an interrogative particle expressive of wonder.

[548.] תֹּאמְרוּ (to-meróo) *dicetis.* 2nd person plural future of Kal, which in the 1st person is אֹמַר, for אֶאְמַר, the second א being

suppressed in order that two should not come together; 2nd person תֹּאמַר; 3rd person יֹאמַר; in Ps. xlii. 10, the 1st person is found with ה paragogic, thus אוֹמְרָה.

[549.] נוּדוּ (noodhoo), or in the Kĕri נֻדְדִי (noo-dhee) *fuge.* The imperative of Kal of נוּד, *migrare, profugere*, and with a dative, *condolere.* It expresses the removal of the body *from place to place*, and in this differs from נוּעַ, which signifies an unsteady position, shaking, nodding, hovering, reeling; some passages excepted where it agrees with נוּד and נָדַד, for example, Jer. xiv. 10.

VERSE 2.

[550.] יִדְרְכוּן (yidh-rechóon) *intendent.* The 3rd person plural future of Kal with ן paragogic, from דָּרַךְ, *tetendit.* Vid. No. 357.

[551.] עַל־יְתַר (gnal-yé-ther) *super nervum.* LXX. εἰς φαρέτραν. Simonis settles the noun masculine יֶתֶר, thus, 1. chorda, nervus, funis, restis, a tensione vel extensione, plural יְתָרִים. (מִיתְרִים מִיתָר occur in the same sense and more frequently); 2. excellentia, eminentia; 3. abundantia; 4. reliquum, residuum: to these may be added, 5. another name for יִתְרוֹ, the father-in-law of Moses. Of the root יָתַר, the same author says in Kal inusit., proprie tendit, intendit, extendit. The words עַל־יְתַר of Ps. xxxi. 24, are rendered *abundantly*, in *full measure.*

[552.] לִירוֹת (lee-rōth) *ad jaculandum.* LXX. τοῦ κατατοξεῦσαι, scil. ἕνεκα. The gerundial form of the infinitive of Kal, which is יְרוֹת, but with ל prefixed, the (ְ) is removed because of the preceding (·).

[553.] בְּמוֹ־אֹפֶל (bemo-ó-phel), בְּמוֹ for בְּ, *in.* The syllable מוֹ, says Gesenius, is a paragogic syllable attached to the prepositions, בְּ, כְּ, לְ, merely to make independent words of them (there being in Hebrew no word of one letter). These words are exclusively

poetical except כְּמוֹ, (with grave suffixes, and כָּמוֹ with light suffixes), which will be found also in the ordinary style. A comparison with the Arabic, where the same triliteral compounds are of common use, would point out the origin of מוֹ to be the word מָה, *what* (used relatively).

[554.] אֹפֶל (ó-phel) *caligine.* A noun radical, denoting denser darkness than חֹשֶׁךְ, *tenebræ*, and here means *in ipsa caligine.*

Verse 3.

[555.] הַשְּׁתוֹת (hash-sha-thōth) *fundamenta ipsa.* The plural of שֵׁת, *fundamentum*, with the article ה prefixed. From שׁוּת, *ponere.* The LXX. seem to have read הַשַּׁתָּ, *quæ posuisti*, as they have rendered it ὅτι ἃ σὺ καθηρτίσω, *quoniam quæ tu perfecisti.*

[556.] יֶהֱרָסוּן (ye-ha-re-sōōn) *destruentur.* The 3rd person plur. future of Niph. with ן paragogic (which draws the accent to the last radical, see 596), the (..) under י being compensative for the excluded dagesh, and the latter under ר being on account of the accent Athnach. From הָרַס, *destruxit, diruit*, which is said properly of *buildings*, and is the opposite to בָּנָה, *ædificavit.*

Verse 4.

[557.] יֶחֱזוּ (yé-hhezóo) *intuentur.* The 3rd person plural future of Kal, which is in the 1st person אֶחֱזֶה, *contemplabor.* From חָזָה, *perspexit* mente et oculis, which is the Chaldee and Syriac for רָאָה, and substituted in Hebrew only in the more lofty and prophetic style.

[558.] עַפְעַפָּיו (gnaph-hap-pav) *palpebræ ejus*, i. e., pupillæ oculi ejus. The word עַפְעַפִּים, (which never occurs), *palpebræ*, is a dual noun, of which the termination יִם, is excluded on account of the affix יו. From עוּף, *volare.* The first and last radical being repeated, the conjugation (thus formed from a *biliteral root*) is called Pilpel; עַפְעֵף bearing the same relation to עוּף, as *flutter* does to *fly.*

עַפְעַפֵּי שַׁחַר applied to the first rays of the rising sun, is used by Job, like Ἀμέρας βλέφαρον, (Soph. Antigone).

[559.] יִבְחֲנוּ (yibh-hhanóo) *probabunt.* The 3rd person singular future of Kal, thus, אֶבְחַן, תִּבְחַן, יִבְחַן, &c.; in the 3rd person plural ח takes (-:) on account of the guttural. From בָּחַן, *probavit, periculum fecit*, Anglicè, he *tested, assayed.* LXX. ἐξετάζει.

VERSE 6.

[560.] יַמְטֵר (yam-tēr) *pluet.* The 3rd person singular future of Hiph. and therefore signifies *pluere faciet.* From מָטַר, *pluere*, as a verb only used in Hiphil.

[561.] פַּחִים (pa-hhéem) *laqueos.* The plural of פַּח, *laqueus*, from פּוּחַ, *illaqueare.* Vid. No. 503.

[562.] אֵשׁ (ēsh) *ignis.* A noun of common gender, but oftener feminine. It has no plural. It signifies also calamity, war, destruction. The Jewish Targum renders this passage thus, "He will cause the rain of his vengeance to come down upon the impious who breathe out fire."

[563.] וְגָפְרִית (ve-goph-réeth) *et sulphur.* A noun fem. without plural. This word may be considered a derivative of גֹּפֶר, (for which also כֹּפֶר is used), rosin, pitch; whence Gen. vi. 14, עֲצֵי גֹפֶר, trees containing such combustible matter, and it is probable that originally it was synonymous with גֹּפֶר.

[564.] זִלְעָפוֹת (zil-ha-phōth) *procellarum*, i. e., procellosissimus. The plural of the quadriliteral noun feminine זַלְעָפָה, *procella.* It is also found in the plural with ז. The expression alludes to the scorching or glowing winds well known and dreaded in the East; the letter ל being added to the root זעף, which in Syriac means to glow, in Hebrew to burn with anger. A similar insertion we find in שַׁלְאֲנָן, otherwise שַׁאֲנָן.

[565.] מְנָת כּוֹסָם׃ (menāth cosām) *portio calicis eorum.* מְנָת, *portio, pars,* a noun feminine from מָנָה, *numeravit.* כּוֹס, *calix,* a cup, and hence metaphoricè a *portion,* as he who presided over a feast distributed to each his portion. See Ps. lxxv. 8; "For in the hand of the Lord there is a cup," &c. Also, St. Matt. xxvi. 29. To כּוֹס is added the pronominal affix ָם, *eorum.* Plural of מְנָת is מְנָאוֹת and מְנָיוֹת, see Neh. xii., verse 44 and 47.

Verse 7.

[566.] אָהֵב (a-hébh), or אָהַב, *dilexit, amavit,* the 3rd person singular preterite of Kal; 2nd person singular אָהַבְתָּ, *dilexisti;* 1st person singular אָהַבְתִּי, *dilexi,* or in a pause אָהָבְתִּי.

PSALMUS XII. יב.

Verse 2.

[567.] כִּי־פַסּוּ (kee-phás-soo) *quoniam desierunt.* The 3rd person plural preterite of Kal, from פס, by syncope for פָּסַס, *desiit, defecit.*

[568.] אֱמוּנִים (emoo-néem) *fideles, veraces.* A noun masculine plural signifying *veritates, fidelitates.* From אָמַן, in Niphal נֶאֱמַן, *verax, fidus est.* LXX. ὠλιγώθησαν ἁι αλήθειαι, *diminutæ sunt veritates.* The singular occurs Deuter. xxxii. 20, אֵמֻן, (the same as אֵמוּן), where (ֻ) is put for (ֱ), per Syriasmum, as Grammarians term this change with which we meet occasionally in Scripture, as אֵפוּ for אֱפוּ, Exod. xvi. 23; אֵתָיוּ for אֱתָיוּ, Jes. xxi. 12.

[569.] מִבְּנֵי (mib-benáy) *a filiis.* The noun masculine בֵּן, *filius,* in the absolute form of the plural, and with the *light* affixes takes (ָ) in place of (ֵ) and makes בָּנִים; but in regimen, and with the *grave*

affixes it changes (ך) into (י) and makes בָּנִי, and with the prefix מ, *ab*, מִבָּנִי.

VERSE 3.

[570.] שָׁוְא (sháv) *mendacium.* A radical noun masculine without a plural, sometimes used adverbially, *frustra*, *temere*, as in Ps. lxxxix. 48, עַל־מַה־שָּׁוְא, "*propter quid frustra* creâsti omnes filios hominis."

[571.] אֵת (eth) *cum;* but this particle generally denotes the accusative.

[572.] רֵעֵהוּ (ray-háy-hoo) *proximo suo.* The noun masculine רֵעַ, or רֵעֶה, *socius familiaris*, plural רֵעִים is derived from רָעָה, *pavit*, or according to some, from the Chaldaic רְעָא, *voluit.* In the plural, being formed from רֵעֶה, it "casts away ה radical along with the preceding vowel," according to the general rule when ה is the last radical; and makes רֵעֵהוּ for רֵעֶיהוּ; for the affix הוּ does not unite with nouns except those ending in ה.—Bythner.

[573.] שְׂפַת (sepháth) *labio.* A noun feminine שָׂפָה, *labium*, in regimen changing ה into ת, and (ך) into (י).

[574.] חֲלָקוֹת (hha-la-kōth) *blanditiarum*, i. e. sermone blando. The plural of the noun feminine חֲלָקָה, *blanditiæ*, item *pars*, *portio*, From חָלַק, *dispertivit*, *divisit.* In Gen. xxvii. 16, חֶלְקַת signifies the *smooth part* of Jacob's neck. The primary meaning of חלק is smoothness, as here and above 264; we find the same in words of similar sound in other languages, as glac-ies, glass, glib, glaber, gladius, glide, German glatt, Russian gladkee; χαλκός, calculus, the latter word, which in Chaldee is חֶלְקָ (smooth pebbles for calculation and casting lots), gave rise to the secondary meaning, which is that of division.

[575.] יִכְרֹת (yach-rayth) *exscindet.* The 3rd person singular future of Hiph., from כָּרַת, *scidit*, *exscīdit*, *amputavit.*

[576.] שִׂפְתֵי (siph-tháy) *labia.* From שָׂפָה, *labium* (vid. No. 573), comes the dual שִׂפְתַיִם, ה being changed into ת. In regimen יִם is changed into י, and (ַ) into (ִ), the former (ִ) also in (ּ), from whence שִׂפְתֵי. In the plural feminine שִׂפְתוֹת.

[577.] לְשׁוֹן מְדַבֶּרֶת (la-shón medhab-béreth) *linguam eloquentem.* The participle feminine in Pihel, from דִּבֶּר, *locutus est.* Vid. No. 76.

[578.] גְּדֻלוֹת (gedho-lōth) *magna*, superba. The feminine plural of the adjective גָּדוֹל, *magnus*, feminine גְּדוֹלָה, plural masculine גְּדוֹלִים, feminine גְּדֻלוֹת. From גָּדַל, *crevit, magnus fuit.* See [257.]

Verse 5.

[579.] נַגְבִּיר (nagh-béer) *prævalebimus.* The 1st person plural future of Hiph. from גָּבַר, *prævaluit*, scilicet, *robore, virtutibus*, &c.; in Hiphel הִגְבִּיר, *potentem reddidit.*

[580.] אִתְּנוּ (it-tá-noo) *nobiscum.* From אֵת the preposition, which with affixes changes (ֵ) into (ּ), as אִתִּי, *mecum;* אִתְּנוּ, *nobiscum*, &c.

[581.] לָנוּ (lá-noo) *nobis.* From ל the sign of the dative, and נוּ the affix. See Gram. pp. 18 and 21.

Verse 6.

[582.] מִשֹּׁד (mish-shōdh) a *vastatione*, i. e. propter vastitatem; שֹׁד, *vastatio*, is a noun masculine without a plural, from שָׁדַד, *vastavit.*

[583.] מֵאֲנְקַת (may-en-káth) *a gemitu*, i. e., *propter gemitum;* אֲנָקָה, *gemitus*, is a noun feminine, and therefore in regimen changes ה into ת, (ַ) being also changed into (ֲ), and (ֲ) losing its (ְ), it should be אֲנָקַת, but in certain cases (specified in Gesenius' H. G. translated by Conant, § 27) (ֲ) is changed into (ְ), and it becomes אַנְקַת, with the prefix מֵ. LXX. ἕνεκα τῆς παλαιπωρίας.

[584.] אָקוּם (a-kóom) *surgam*, i. e. potentiam meam ostendam. The 1st person singular future of Kal, from קוּם, *surgere*.

[585.] אָשִׁית (a-shéeth) *ponam*. The 1st person singular future of Kal, from שׁוּת or שִׁית, *ponere*. The 2nd person is תָּשִׁית or תָּשֵׁת, and before maccaph תָּשֵׁת־.

[586.] בְּיֵשַׁע (be-yay-sháng) *in salute*; יֶשַׁע, *salus*, is a noun masculine without a plural, from יָשַׁע, Hiphil הוֹשִׁיעַ, *salvavit*.

VERSE 7.

[587.] אִמְרוֹת (cem-róth) *verba*. From the noun feminine אִמְרָה, *verbum*, *sermo*, and in regimen אִמְרַת. The plural is אִמְרוֹת, but in regimen, as here א takes (·), and (ר) is changed into (׃); hence אִמְרוֹת.

[588.] טְהֹרוֹת (teho-róth) *pura* verba. From טָהַר, *mundus*, *purus fuit*, comes the noun masculine טָהוֹר, *purus*, used often with respect to the *mind*, as לֵב טָהוֹר, *cor mundum*. Feminine טְהוֹרָה; plural טְהֹרוֹת.

[589.] כֶּסֶף (ké-seph) *argentum*. A noun masculine, which, like the other precious metal זָהָב (compare צָהֹב, *yellow*), owes its name to its colour; כָּסַף implying in Chaldee to be pale, and in Hebrew (to turn pale with) longing.

[590.] צְרוּף (tsa-róoph) *excoctum*. The participle pahul of Kal, from צָרַף, *igne purgavit*, properly said of *metals*.

[591.] בְּעֲלִיל (ba-h'-léel) *in catino* terreno. Hebr. לְאֶרֶץ, super terram. עֲלִיל is a noun masculine derived from עָלַל, *operatus est*, and occurs only here; Gesenius translates it *werkstatt*, i. e. workshop.

[592.] מְזֻקָּק (mezuk-kāk) *defœcatum*. The participle Puhal of זָקַק, *fudit*, *defœcavit*.

[593.] שִׁבְעָתַיִם (shibh-ha-thá-yim) *septies*, i. e., *sæpius*. From

the masculine שִׁבְעָה, *septem*, comes, by changing ה into ת, and adding the dual termination שִׁבְעָתַיִם, and before a pause שִׁבְעָתַיִם, here taken *adverbially*.

VERSE 8.

[594.] תִּשְׁמְרֵם (tish-me-ráym) *custodies eos*. From the verb שָׁמַר, *custodivit*, comes the future of Kal אֶשְׁמֹר, of which the 2nd person is תִּשְׁמֹר, which, with the affix ם, becomes תִּשְׁמְרֵם.

[595.] תִּצְּרֶנּוּ (tit-s'rénnoo) *servabis eum*. The future of Kal, from נָצַר, *servavit*, which sometimes retains and sometimes loses נ, the loss being compensated by dagesh, as in this place. Future אֶצֹּר.

VERSE 9.

[596.] יִתְהַלְכוּן (yith-hal-la-chōōn) *obambulant*. The 3rd person plural future of Hithpahel, which voice is הִתְהַלֵּךְ; future אֶתְהַלֵּךְ, &c. From הָלַךְ, *ambulavit, ivit*. Before a pause (-) is changed into (֯), and נ paragogic being added, the word becomes יִתְהַלְכוּן, with the accent on the last radical, (see 556).

[597.] כְּרֹם (k'-róom). From כְּ, *quùm, secundùm*, and רֹם for רוּם, *altum esse*. The infinitive of Kal. It therefore signifies *secundum exaltationem*, i. e. quum *exaltatur*.

[598.] זְלוּת (zul-looth) *vilitas*. Buxtorf refers זלות (as some copies have it) to the singular זֹלֶת, *vilitas*, vel *res vilis;* and assigns it to the root זול, *vile esse, vilipendere*. Gesenius derives זלות from זלל, and renders it schrecken, i. e. fright. In his Lehrgebäude, p. 734, he considers כְּרֹם as implying the suffix, (for כְּרוֹמָם), and translates accordingly, "when they rise (then there is) fright to the children of men." (See 428).

[599.] לִבְנֵי אָדָם (libh-nay adhám) *inter filios hominis*. Vid. No. 569.

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A GRAMMAR

OF THE

HEBREW LANGUAGE,

&c. &c.

A

GRAMMAR

OF THE

HEBREW LANGUAGE,

COMPILED FROM

THE BEST AUTHORITIES,

AND

DESIGNED AS AN INTRODUCTION TO THAT SACRED TONGUE.

BY THE

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ERRATUM.

Page 31, line 3, *for* ʕ *read* ʕ.

PREFACE.

In presenting the following elementary work to the Hebrew student, the compiler puts forward no claims to originality of thought or discovery, in a path that has already been trodden by so many learned Hebraists, both Jewish and Christian. It will suffice for his object if he has been able successfully to glean from the valuable labours of each such information as the youthful scholar may implicitly rely on, and to have presented it in so tangible a form that it may be readily apprehended by the most inexperienced mind. To smooth the path towards the acquisition of that language in which the far greater portion of the sacred oracles was originally written, and to reduce it within such a compass as would render it compatible with the time and means of all, has been the Editor's earnest desire, as he conceives that he would thereby remove two serious obstacles to the acquisition of a knowledge of the sacred tongue.

The authorities consulted in this compilation have been Buxtorf, Bythner, Parkhurst, Robertson, Stuart,[a] Jones, and others, especially Ashworth,[b] whose clear grammatical arrangement has been followed throughout, and whose useful Paradigms have been corrected and given at length; and as the Grammar will be followed immediately by the publication of the first twelve Psalms with Latin version and grammatical praxis, compiled from Bythner and equally high authorities, it is hoped that an elementary work will thus be presented to the public, which will be found to possess much practical utility.

Should this humble effort be attended with any portion of success in the attainment of the above mentioned desirable objects, the Editor will feel amply rewarded for the time and labour that the work has required; rejoicing that he has been in any measure the means of promoting an acquaintance with that language in which the "lively oracles of God" were originally written, and in which the coming of a Redeemer was so minutely foretold.

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[a] His clear view of the Hebrew accents will be found in an Appendix.

[b] See Mr. Yeates' improved edition, to which the Editor is indebted for some useful notes.

HEBREW GRAMMAR.

CHAPTER I.

OF THE LETTERS AND POINTS.

1. The names, form, sound, and numeral value of Hebrew letters, are,

Aleph[a]	א	a	1	Lamed	ל	l	30
Beth	ב	bh, or ב b	2	Mem	מ	m	40
Gimel	ג	gh, or ג g	3	Nun	נ	n	50
Daleth	ד	dh, or ד d	4	Samech	ס	s	60
He	ה	h	5	Haïn[b]	ע	h	70
Vau	ו	v	6	Phe	פ	ph or פ, p	80
Zain	ז	z	7	Tzade	צ	tz	90
Cheth	ח	ch χ	8	Koph	ק	k	100
Teth	ט	t	9	Resh	ר	r	200
Yod	י	y	10	Shin	שׁ	sh	300
Caph	כ	k, or כ c	20	Thau	ת	th or ת, t	400

[a] See Psalm cxix., in which not only *each division*, but *every verse* in each division, begins with the letters of the alphabet in the order here given; the letter of each verse commencing with the letter of its own division, viz., all of the first with א, those of the second with ב, &c.

[b] The sound of ע is various; some sound it in the beginning of

DILATED LETTERS.		FINAL LETTERS, (*Camnephatz.*)		
Long Aleph[a]	א	Final Caph[b]	ך	500
—— He	ה	—— Mem	ם	600
—— Lamed	ל	—— Nun	ן	700
—— Mem	ם	—— Phe	ף	800
—— Thau	ת	—— Tzade	ץ	900
—— Beth	ב			
—— Resh	ר	—— [c]	א	1000
			ב	2000

The other numbers are expressed by a combination

---

a word like *ng*, as ע*ain*, *gnain*, as in *gnomon ; h* in the middle, as in בְּעֵהוֹ, *behitto ;* and *ng* at the end, as *ruaע*, *ruang*. But the translators of the English Bible never give it this harsh sound, as may be seen in the proper names עֵבֶר *Eber*, בַּעַל *Baal*, פַּרְעֹה *Pharoah*, and many others.

The letter *Shin* written with a point on the left שׂ is called *Sin*, and pronounced *s*, as in שָׂפָה *saphah*, being very similar in sound to ס, though not quite so sibilant, as in Judg. xii. 6, "say now שִׁבֹּלֶת *Shibboleth*, (*a stream ;*) and he said, סִבֹּלֶת *Sibboleth*."

[a] These long letters are used towards the end of lines merely to complete the space, and are found only at the end of words. ב and ר rarely occur.

[b] This form of Caph, Mem, &c., is called *final*, because they only assume it at the end of words.

[c] If in the ancient Hebrew copies of the Bible numeral letters were used, as it is said they were, the likeness of several letters may account for some mistakes where numbers are concerned, and the careless making or reading a tittle upon a letter might change units into thousands.

of these letters; those of highest value being placed on the right hand: thus, יא stands for 11; יב for 12; except in the number 15, in which the Hebrews use ט, 9, and ו, 6, to avoid the use of יה; the same letters signifying the sacred name of God (Jah). Therefore אֹפְמא stands for 1841.

The distinction between several letters, which resemble each other, should be carefully remarked, v. g. כב, גנ, דרד, תחה, זזוי, ססמט, ץצע, שׂשׁ.

With respect to the *organs of pronunciation*, the letters have been divided into *five* classes, which require to be particularly observed, as the letters of the same organ are frequently interchanged for each other, except ח and ע.

I. Guttural, or those formed by the throat, אהחע technically *ahachang*.

II. Lingual, by the tongue, דטלנת *datlanath*.

III. Palatine, by the palate, גיכק *gicak*.

IV. Dental, by the teeth, זסצרשׁ *zastzerash*.

V. Labial, by the lips, בומף *bumaph*.

א, ה, ו, and י, (*ehevi*) are called quiescents, because they often are not sounded, *i. e.* when they have no vowel under them. י indeed sometimes forms a diphthong with the preceding vowel, as אֲדֹנָי *Adonai*, the Lord; אֲדֹנַי *adonai*, my lords, and ו at the end of a

word is sounded like *v*, as פִּין *piv*, his mouth. Sometimes also they form a diphthong together, as in גּוֹי *goi*, a nation; גָּלוּי *galui*, revealed.

With respect to the consideration of the *roots* of words and their *derivatives*, the letters of the alphabet have been divided into eleven *radicals* and as many *serviles*. The radical letters are those which are never found except in the roots of words. The serviles are those which serve to the inflexion of words, or their formation from roots. They are also frequently used as radicals.

The radicals are רקצפעס טחז דג, and are included in the words of the Jewish prayer חַס פֶּרֶט גֶּזַע צֶדֶק *chas peret ghezang tsedek*, "spare the twig of the righteous stem."

The serviles are תש נמלכי וה בא, and are included in the three proper names אֵיתָן מֹשֶׁה וְכָלֵב *Ethan Mosheh ve-Caleb*. Thus in צָדַק *to be just*, the letters are all radical, but in the derivative צְדָקָה *justice*, the final ה is servile, whereas in עָלָה *to ascend*, the final ה is used as a radical.—(Vide Chap. XII.)

2. The points and marks, about or within the letters, are, vowels, mappik, dagesh, maccaph, or accents.

3. There are fourteen *vowels*, five long, five short, and four very short. Their sound is here expressed by the correspondent vowels in some English words.

Kametz[a] . . אָ . . a . .	*māster.*	Patach . . . . . אַ . . a . .	*man.*
Tzere . . . אֵ . . e . .	*thēre.*	Segol . . . . . אֶ . . e . .	*men.*
Long chirek אִי . . i . .	*profīle.*	Short chirek . . אִ . . i . .	*win.*
Cholem . . . וֹ . . o . .	*mole.*	Kametz-chateph[b] אָ . . o . .	*not.*
Shurek . . . וּ . . oo . .	*rule.*	Kibbutz . . . . אֻ . . u . .	*run.*

Chirek followed by י is long (ִי.) but without it generally short, (ִ.).

4. Sheva (אְ) is an exceeding short *e*, as in *belong*, and is sometimes quiescent.—(Vide Chap. II. Sect. 2.)

Sheva is understood as standing under all consonants (except *ehevi*) which have no other vowel.[c]

Three vowels joined with sheva make three new vowels, called *compound shevas* or semi-vowels.

Chateph-patach . . אֲ . . . a . . .	very short . . .	as *mutăble.*
Chateph-segol . . . אֱ . . . e . . .	very short . . .	as *bĕlieve.*
Chateph-kametz . . אֳ . . . o . . .	very short . . .	as *appŏsite.*

---

[a] The א is here only used, as any other letter might have been, to shew the situation of the vowels in respect to the consonants; but the shurek always has וּ, and the cholem most commonly. A tittle over any other letter, and the point which distinguishes שׁ from שׂ may be cholem. The point of שׁ is cholem when the preceding consonant has no vowel, and of שׂ when the שׂ itself has none, מֹשֶׁה *Mōsheh*, שֹׂנֵא *sonē*.

[b] Kametz and kametz-chateph are distinguished in Chap. II. s. 3.

[c] As a letter which has dagesh forte is doubled, (vide infra, Sect. 7,) or is the same as if there were two such letters, sheva is understood under the former, as רִבּוֹ *rivvo*, for רִבְבוֹ *rivevo*.

5. A patach is put under a final ה, ח, and ע, after a kibbutz, or any of the four last long vowels, but is pronounced before them, as רוּחַ *ruach*, the wind; אֱלֹהַּ *Eloah*, God; יוֹדֵעַ *yodeang*, knowing: this is called *patach furtivum*, or *stealing in*, and it is lost when the word increases at the end, as by declining, &c., as, sing. אֱלֹהַּ, plur. אֱלֹהִים; sing. רוּחַ, plur. רוּחוֹת *ruchoth*, not רוּחַוֹת *ruacoth*.

6. *Mappik*, from נָפַק *to bring out*, is a tittle in a final ה, and requires it to be pronounced harder than a common ה, as אֱלוֹהַּ *eloah*.

7. A tittle in any other letter than ה is called *dagesh*, from דָּגַשׁ *it pointed*. Of this there are two sorts, forte and lene. *Dagesh forte* doubles the letter in which it is put, as in פַּקֵּד *pakkeed*, to visit frequently: *dagesh lene* is a tittle in any of the letters בגד כפת technically *bheghadh kephath*; it removes the aspirate sound, and requires them to be pronounced somewhat harder than they would naturally be, but not so hard as the forte; little notice, however, is taken of dagesh lene in reading, unless it be found in ג, ד, פ, or ת, which are then pronounced G, D, P, and T.

N. B.—The gutturals and ר do not admit dagesh.

8. A small stroke like a hyphen (־) joining two words, is called *maccaph*, as כָּל־לֵב *col-labe*, every heart. It accelerates the reading, and sometimes changes a

long vowel into a *short*, as כֹל into כָּל־ *cōle* into *cŏl*, (not *cāl* before Maccaph;) בֵּן *a son*, into בֶּן־ sounded *bāne* and *bĕn*.

9. All the other characters are *accents:* six of these are also pauses.

Rebbia, a superincumbent point, thus, אֶ, from רָבַץ *incumbere*, is equivalent to our comma (,).

Athnac, a respiration, from נוּחַ *quiescere*, thus, אֲ, equal to a colon (:).

Zakeph-katon, *erector parvus*, from זָקַף *erexit*, and קָטֹן parvus, marked thus, אָ, equals a semicolon (;) instead of which Segolta (inverted Segol) אֳ, and sometimes Tiphca אָ is used in long verses.

Sylluk, a remission of the voice, from סָלַח *remisit*, equals a period, and is written thus, אׇ. It is always placed before Soph-pasuk.

Soph-pasuk, (:) the end of the passage, סוֹף *the end*, פָּסֵחַ *of the passage*. This, with Athnac and Sylluk, is always a pause; but Rebbia, Zakeph-katon, Segolta, and Tiphca are frequently only musical characters. (:) is placed at the end of every verse in the Hebrew Bible.

The Tonic accent denotes that the syllable is to be elevated, and is placed either on the last or penult syllable. If placed on the last syllable it is termed *acute*, and by the Hebrews Milrang מִלְרַע, "beneath" or "below" the penult. But if placed on the penult,

it is then termed *penacute*, and is called Milheel מִלְעֵיל "above." Thus יִשְׂרָאֵל *Israél* is acute, and אֲבִימֶלֶךְ *Abimélek* is penacute.

The other accents, which are about twenty, served to direct the modulation of the *voice* in chanting or singing. Their powers may be collected in some measure from their names, but are now but little known. They are as follow, viz.

Metheg, a *bridle*[a] . . . . . ֽ	Zarka, the *diffuser* . . . . . ֒
Zakeph gadhol, the *great elevator* . . . . . ֓	Yethib, a *drawing back*. . . . ֖
Tebhir, or *broken* sound . . . ֕	Paser, the *disperser* . . . . . ֡
Geresh, *expulsion* of voice . . ֜	Shalsheleth, a *chain*. . . . . ֚
Gereshayim, *two expellers* . . ֝	Munach, or *placed below* . . . ֣
Telisha gedholah, *greater evulsion* . . . . . ֠	Maphach, or *inverted* . . . . . ֥
Telisha kettannah, *less evulsion* . . . . . ֟	Darga, a *step* . . . . . ֤
Karne parah, *the horns of the heifer* . . . . . ֯	Merca, a *lengthening out* . . . ֦
	Merca kephula, a *double* do. . ֧
	Yareach, *the moon* . . . . . ֪
	Pashta, (or Kadma,) *extension* ֫
	Pesek, a pause or *cutting off* ׀

Accents are either *tonic* or *euphonic*. If there be but one in a word, it is a tonic accent: if more than one, the last is tonic and the rest are euphonic.

[a] Metheg is so called because it restrains the former syllable from passing too rapidly to the Tonic accent, and strengthens the long vowel before (ִ) utterable, as, פְּקֻדָּה *pakeda*.

CHAPTER II.

OF READING HEBREW.

1. THE Hebrews begin to read at the right hand, and the vowels are pronounced after the consonants under which they stand, except *patach furtivum* (Chap. I. Sect. 5,) as רוּחַ *ruach*, the wind.

2. *Sheva* is quiescent: 1. At the end of a word; 2. Before another sheva, as לָמַדְתְּ *lamadt*, thou hast learned; 3. After a short vowel without dagesh, as לִמְדִי *limdi*, learn thou;[a] or, 4. After a long vowel with a tonic accent, as מָסַרְתְּ *masarta*, thou hast delivered down. In other cases it is pronounced.

---

[a] The principal use of distinguishing the long from short chirek, is to know whether a sheva that follows it is to be pronounced or not: for though chirek without י is sometimes reckoned long, it is never long when sheva follows it; if, therefore, a sheva follow a chirek without י, and there is no dagesh in the intermediate letter, the chirek is short, and the sheva quiescent.

N. B.—Dagesh is sometimes omitted in י or מ with sheva; the analogy of the word will shew when there ought to have been a dagesh, and in this case the sheva is pronounced, though it follow a short vowel, because of the dagesh understood.

3. *Kametz* without an accent before a simple sheva, or with an accent before a compound sheva, or before Dagesh forte, Maccaph, Compound kametz (ֳ) or following Vau conversive, is kametz-chateph, or very short (*o*): as הֹלְמִד *holmad*, קָסְמִי *kosomi*, רָנּוּ *ronnu*, כֹּל־אָדָם *col-adam*, אָהֳלוֹ *oholo*, וַיָּקָם *vayyákom*, for וַיָּקוֹם *vayyakóm*.

Dagesh is lene in בּ, גּ, דּ, כּ, פּ, and תּ, (בְּגַד כְּפַת *begad kephath*) in the beginning of a word, or after a sheva: in all other cases it is forte.

A practice in reading; Psalm cxvii. קיז

הַלְלוּ אֶת־יְהוָה כָּל־גּוֹיִם שַׁבְּחוּהוּ כָּל־הָאֻמִּים: כִּי
גָבַר עָלֵינוּ חַסְדּוֹ וֶאֱמֶת־יְהוָה לְעוֹלָם הַלְלוּ־יָהּ:

CHAPTER III.

A BRIEF ACCOUNT OF HEBREW WORDS.

1. A Root commonly consists of three letters, and is most frequently the third person singular of the preterite active of a verb, as דָּבַר *he spake*.[a]

[a] Some verbs have not this tense; some roots have four letters, some only two; sometimes a noun or an indeclinable part of speech

2. All the several persons, tenses, &c., of verbs, are formed by changing the vowels, or by adding certain letters to the beginning or end of the root.

3. Nouns are likewise formed from these roots: sometimes by only changing the vowels, as דָּבָר *dabar*, a word, from דִּבַּר *he spake;* or dropping a radical letter, as מַר *mar*, bitter, from מָרַר *it was bitter;* and sometimes by also adding a letter or letters to the beginning or end, as מִדְבָּר *midbar*, a wilderness, from דִּבַּר *he spake.*

The letters chiefly used for this purpose are ה, א, מ, נ, ת, י, (הֵאָמְנָתִי *heemanti*) and the nouns thus formed are called *heemantic* nouns.[a]

4. Other letters are *occasionally* prefixed to words, which have the signification of conjunctions and prepositions. These, from their situation, are called *prefixes,*

---

is the root, and is to be sought in the lexicon; but this chapter is only designed to give a general notion of the language, without descending to particular rules, exceptions, &c.

[a] א, ה, and ת, are commonly prefixed, as תּוֹרָה *a law.* מ likewise is generally prefixed; when it is joined at the end, it commonly makes an adverb, as יוֹם *a day,* יוֹמָם *daily, by day.* נ is generally placed at the end, as קָרְבָּן *corban;* י at the beginning, middle, or end; the last is frequent in forming numeral, national, or other adjectives; as שֵׁנִי *second,* כְּנַעֲנִי *a Canaanite,* חָפְשִׁי *free.*

and are מ, ש, ה, ו, כ, ל, ב, (מֹשֶׁה וְכָלֵב, *Mosheh ve-Caleb.*) Vide Chap. IX.

5. Other letters *occasionally* added to the end of words, are called *affixes*, and stand for pronouns. (Vide Chap. V. Sect. 2.)

6. א, ה, ו, י, נ, and ת, (אֶהְוִינוֹת *ehevinoth*) are called *paragogic* letters, as they are often annexed to words only to improve the sound or add emphasis. ה indeed at the end of the name of a place signifies motion towards it, as חָרָנָה *towards Haran.*

CHAPTER IV.

OF NOUNS.

1. NOUNS are either masculine, feminine, or common. The names of things which are evidently feminine, of places, cities, countries, &c., of things of which there are but two, (as eyes, ears, &c.) together with those which end in ה or ת,[a] are generally *feminine.*[b] Most others are *masculine.*

[a] Sometimes the feminine hath both ה and ת, which is thought to make the word more emphatical. *There is no* יְשׁוּעָתָה *help at all.* Psalm iii. 2.

[b] What is expressed in other languages by the *neuter* is in

2. Nouns have three *numbers*.

Masculines form the *dual*[a] by adding יִם *aim*, and the *plural*, by adding ים[b] *im*, as יוֹם *a day*; *dual*, יוֹמַיִם *two days*; *plural*, יָמִים *days*.

Hebrew expressed by the feminine; thus "evil," *malum*, is expressed by רָעָה as well as *a wicked woman*. תּוֹבוֹת *bona*, may signify "goods," as well as "good," when joined with any substantive.

[a] The dual number is seldom used except where things are spoken of, *double* by nature or by use; and it is used of these in place of the plural with the even numbers above "two," thus "four feet," "six wings," are expressed "two, three pair," שֵׁשׁ כְּנָפַיִם אַרְבַּע רַגְלַיִם. Hincks' Heb. Gr. Sect. 199.

[b] Besides the change in the termination, the vowels are often altered. The rules for this will be given, Chap. X. Some examples, however, may be useful here, as a kind of a standard of all words with the same points.

SINGULAR.	PLURAL.	SINGULAR.	PLURAL.
דָּבָר a word	דְּבָרִים	מָוֶת death	מוֹתִים
פְּלֶג a river	פְּלָגִים	זַיִת an olive . . .	זֵיתִים
סֵפֶר a book	סְפָרִים	חָפְשִׁית liberty . . .	חָפְשִׁיוֹת
דִּמְעָה a tear	דְּמָעוֹת	מַלְכוּת a kingdom .	מַלְכִיּוֹת
קֹמֶץ a handful . . .	קְמָצִים	שַׂלְמָה a garment .	שַׂלְמוֹת
פֹּעַל a work	פְּעָלִים	חֶרְפָּה reproach . .	חֶרְפּוֹת
גְּדִי a kid	גְּדָיִים	שִׂמְחָה joy	שִׂמְחוֹת

Some derivatives drop a letter of the radical word. When such defectives increase at the end (as by declining, &c.) a dagesh is put

Feminines form the *dual* likewise, by adding יִם, but those which end in ה, change it into ת, as שָׁנָה *shanah*, a year, שְׁנָתַיִם *shenathaim*, two years.

Feminines form their plural by adding וֹת, as בְּאֵר *a well*, plur. בְּאֵרוֹת; while those which end in ה, or ת, omit these letters in the *plural*, as תּוֹרָה *a law*, תּוֹרוֹת; others add וֹת, as דִּמְעָה *demah*, a tear, דְּמָעוֹת *demahoth*, tears.[a]

Some nouns which have a masculine or feminine termination in one number, have the contrary, or both, in another, as אָב *ab*, a father, pl. אָבוֹת *aboth*; תְּאֵנָה *a fig*, pl. תְּאֵנִים; צָבָא *an army*, pl. צְבָאוֹת and צְבָאִים *hosts, armies*.

3. A noun expressing quality, with the particle מִן

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in the latter radical letter, and the preceding vowel, if a long one, is changed into the correspondent short.

עַם a people, from עַמִּים pl. } [(.) is the common substitute for (..) and (ֶ), or kametz-chateph for (ָ) or (וֹ).]
לֵב the heart, from לְבָבִים pl. }
תּוֹם perfect, from תְּמִים pl. }

Sometimes (-) is in this case changed into (.), though both are short vowels, as מֵסֵב a circuit, from סְבִיב pl. מְסִבִּים.

N.B.—The change of (וֹ) into (ֹ) is an irregularity peculiar to the word יוֹם.

[a] Adjectives are formed as nouns, in genders and numbers; thus, טוֹב *good*, fem. טוֹבָה, plur. טוֹבִים and טוֹבוֹת.

or מִ, (vide Chap. IX. Sect. 1.) *before*, or *in comparison of*, prefixed to another noun, expresses the *comparative* degree, e. g. טוֹבִים דֹּדֶיךָ מִיָּיִן *thy love is good in comparison with wine*, i. e. *is better*. The *superlative* is made—1. By the adverb מְאֹד *very, exceeding*, as טוֹב מְאֹד, *very good*, וַיִּירְאוּ מְאֹד *and they feared greatly*. 2. By the prefix בְּ, *blessed* בַּנָּשִׁים *among women*. 3. By the name of God, *the trees, mountains, &c. of God*. 4. By the repetition of a word, as *good good*. 5. By two synonymous words, as עָנִי וְאֶבְיוֹן *poor and needy*.—6. By the genitive case plural of the same or a synonymous word, as מֶלֶךְ מְלָכִים, *King of kings*.

4. The *cases*[a] of nouns are not so determinately distinguished as in Latin and Greek; yet the following rules may be of some use in discovering them.

ה is prefixed most frequently to the genitive or vocative, or the accusative after a verb.

שֶׁל, especially in Rabbinical Hebrew, and before the affixes, is the sign of the genitive.

ל is sometimes prefixed to the genitive, but more frequently to the dative.

[a] Hebrew nouns have properly no cases, their place is supplied by prefixing to the noun certain particles, which are sometimes attached to its beginning, and sometimes remain distinct words.

אֵת is a particle, which usually precedes the accusative case, or the nominative of passive or neuter verbs. It signifies *the*, *the very*, and denotes *nearness*.[a]

מִן written as a distinct word, or the prefixes מ or ב, denote the ablative.

5. When two words are so related, that in Latin the latter word would be put in the genitive or ablative case, the former is said to be *in regimen*.

The change for regimen affects the points only, or both the letters and points.

Nouns *masc. sing.* as דָּבָר *a word*, and *fem. plur.* as בָּנוֹת *daughters*, change the points only, as דְּבַר *word of*, בְּנוֹת *daughters of;* but nouns *mas. plur.* as דְּבָרִים *words*, and *fem. sing.* as תּוֹרָה *a law*, change both letters and points, as דִּבְרֵי *words of*, תּוֹרַת *law of*, &c. (See Chap. X. Sect. 1, for the changes of these points.) But nouns that have no kametz in the ult. or penult. as קוֹל *a voice*, חֵן *grace*, כְּלִי *a vessel*, סֵפֶר *a book*, and several others, are the same in the absolute and constructed state, as סֵפֶר תְּהִלִּים *sepher tehillim*, the book of praises, i. e. the Psalms.

If the former of two words in regimen is a feminine ending in ה, that termination is changed into ת, as תּוֹרָה *a law*, תּוֹרַת יְהוָה *the law of Jehovah*.

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[a] See Praxis on the Psalms. Num. 64.

If the former of two words in regimen is a plural masculine, or a dual of either gender, the termination יִם or ַיִם is changed into ֵי as מַטָּעִים *plantations*, מַטָּעֵי כֶרֶם *plantations of vine.*

CHAPTER V.

OF PRONOUNS.

1. Pronouns are either *separate* words, or *conjunct:* of the former kind these are the chief:

SINGULAR.		PLURAL.	
אָנֹכִי or אֲנִי	I, com.	אֲנַחְנוּ	We, com.
אַתָּה	Thou, m.	אַתֶּם	Ye, you, m.
אַתְּ	Thou, f.	אַתֶּן	Ye, you, f.
הוּא	He, m.	הֵם	They, m.
הִיא	She, f.	הֵן	They, f.
זֶה	This, m.	אֵלֶּה	These, c.
זֹאת	This, f.	אֵל	These, c.

אֲשֶׁר who, which, that, *relative.* מִי who? מֶה and מָה what, *interrogatives?* הִוא is often put for הִיא; הֵמָּה for הֵם; הֵנָּה for הֵן; and sometimes נַחְנוּ is used for אֲנַחְנוּ; זוֹ, זוּ, זֹה for זֶה, or זֹאת.

Some of these pronouns are in a sort declined.

Abl.	Acc.	Dat.	Gen.	Nom.	
מִמֶּנִּי מֻנִּי	אוֹתִי	לִי	שֶׁלִּי	אֲנִי	I, me.
מִמֶּנּוּ מִמֶּנָּה	אוֹתָנוּ	לָנוּ	שֶׁלָּנוּ	אֲנַחְנוּ	We, us.
מִמְּךָ	אוֹתְךָ	לְךָ	שֶׁלְּךָ	אַתָּה	Thou, thee, m.
מִמָּכֶם	אֶתְכֶם	לָכֶם	שֶׁלָּכֶם	אַתֶּם	You, m.
מִמֵּךְ	אוֹתֵךְ	לָךְ	שֶׁלָּךְ	אַתְּ	Thou, thee, f.
מִמָּכֶן	אֶתְכֶן	לָכֶן	שֶׁלָּכֶן	אַתֶּן	You, f.
מִמֶּנּוּ	אוֹתוֹ	לוֹ	שֶׁלּוֹ	הוּא	He, him.
מֵהֶם	אוֹתָם	לָהֶם	שֶׁלָּהֶם	הֵם	They, them, m.
מִמֶּנָּה	אוֹתָהּ	לָהּ	שֶׁלָּהּ	הִיא	She, her.
מֵהֶן	אוֹתָן	לָהֶן	שֶׁלָּהֶן	הֵן	They, them, f.

By some grammarians the *genitive* cases of the pronouns are wholly rejected, the particle שֶׁל being considered as merely compounded of שׁ from אֲשֶׁר *who* or *which*, and לְ *to*, and therefore meaning simply *which* (is) to any one; thus כַּרְמִי שֶׁלִּי my vineyard *which* is *to* me; that is, my own vineyard.

The *conjunct* pronouns, so called because they are always found *conjoined* with other words, are merely parts of the separate pronouns prefixed or suffixed to the beginning of words.

The *prefixes* are three, viz.—

I. הַ derived from הוּא or הִיא, which may be considered as an article; as הָאִישׁ *the man.*

II. שׁ, from אֲשֶׁר who? This is sometimes used as a conjunction, *sicut, as,* viz. שָׁבָא *as he came,* meaning the time in *which* he came.

III. מַה sometimes drops the ה and becomes a prefix, as מַזֶּה (for מַה זֶּה) what (is) this?

The *affixes* or *suffixes* are more numerous; they are derived from the personal pronouns, and after nouns signify *possession,* as *my, thy, his,* &c.; after verbs or prepositions, they act as personal pronouns, as *me, thee,* &c.

2. The following examples shew the affixes, and the manner of affixing them to nouns.[a]

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[a] Affixes to verbs are treated of, Chap. VIII.

Note 1. כֶם, כֶן, הֶם, and הֶן, are called *grave affixes,* because they alter the punctuation of the word to which they are joined in the same manner as regimen does. 2. Nouns in the dual and plural numbers have י before all the affixes except י. אָב *a father,* אָח *a brother,* and חָם *a father-in-law,* insert the י though singulars, as אָבִיךָ *thy father:* and also these seven particles, אַחַר *after,* אֶל *to,* בֵּין *between,* עַד *unto,* עַל *upon,* תַּחַת *under,* and יַחַד *together with.* 3. נ is sometimes inserted between the word and affix, especially the affixes הָ, הָ, and ה to nouns, and נִי *me,* and הוּ *him,* to verbs, which נ is sometimes lost in a dagesh. 4. אֵת *with,* changes tzere into short chirek with dagesh, as אִתִּי *with me;* before נוּ it has (ר) as אִתָּנוּ

with us; so also עִם *with*, as עִמָּנוּ *with us*. 5. אֵין *not*, הִנֵּה *behold*, and עוֹד *hitherto*, instead of וֹ have נּוּ, and nouns that end in ה take הוּ, which are the affixes of the third person singular masculine to verbs, as אֵינֶנּוּ *not he*, עָלֵהוּ *his leaf*, from עָלֶה *a leaf*. 6. ה (the affix) has commonly, but not always, mappik, and is thereby distinguished from the local, and feminine termination.

Table of Suffixes.

Separate Pronouns.	Signification.	SUFFIXES.	SIGNIFICATION. After Nouns Sing.	SIGNIFICATION. After Verbs, &c.	SUFFIXES.	SIGNIFICATION. After Nouns Plural.	SIGNIFICATION. After Verbs, &c.	SUFFIXES.	SIGNIFICATION. After Verbs, &c.
אֲנִי	I	ִי	my	me	ִי	my	me	נִי , נִי , נִי	me
אַתָּה	Thou	כָה or ךָ	thy	thee	ֶיךָ	thy	thee		
אַתְּ	Thou	כִי or ךְ	thy	thee	ַיִךְ	thy	thee	ךְ	thee
הוּא	He	וֹ or הוּ	his	him	יו	his	him	הוּ , נּוּ	him, it
הִיא	She	הּ	her	her	יהָ	her	her	נָּהּ	her, it
אֲנַחְנוּ	We	נוּ	our	us	ינוּ	our	us	נוּ , נוּ	us
אַתֶּם	Ye	כֶם	your	you	יכֶם	your	you		
אַתֶּן	Ye	כֶן	your	you	יכֶן	your	you		
הֵם	They	ם	their	them	יהֶם	their	them	ם	them
הֵן	They	ן	their	them	יהֶן	their	them	ן	them

Obs. 1.—The first and second columns of Suffixes are subjoined to Nouns, and also to Verbs, Participles, and Prepositions; the third column of Suffixes is not usually subjoined to Nouns, only to Verbs, Participles, &c.

Obs. 2.—In the Suffixes of the second person we every where read כ for ת; viz. in ךָ, ךְ, כֶם, כֶן, &c., for תָּ, תְּ, תֶם, תֶן, &c.: the reason of this change is, without doubt, to prevent the ambiguity, which might otherwise arise, between those Suffixes and the Verbal terminations תָּ, תְּ, תֶם, תֶן.[a]

The *Affixes* (or suffixes) are but parts of the Pronouns Primitive from which they are derived, and are therefore called *derivatives*. The manner in which they are derived is as follows:

From the first Person of the Common Gender.

אֲנִי, come נִי נִי נִי
And after nouns plural, נִי

- as דְּבָרִי *debhari*, "my word."
- זְכַרְתַּנִי *zekartani*, "remember me."
- לְאַבְּדֵנִי *leabbedeeni*, "to destroy me."
- דְּבָרַי *debharai*, "my words."

From נוּ נוּ אֲנַחְנוּ

- as דְּבָרֵנוּ *debharenu*, "our word."
- דְּבָרֵינוּ *debhareenu*, "our words."

From the second Person Masculine.

אַתָּה and its cases כָּה ךָ *sing.*

- דְּבָרְךָ *debhorka*, "thy word."
- דְּבָרֶיךָ *debhareka*, "thy words."
- אֶתְכָה *othaca*, "unto thee."

[a] Vide Jones' Heb. Gram. Sect. 88.

אתם &c. כם *plural*

- דִּבְרְכֶם *debharkem*, "your word."
- דִּבְרֵיכֶם *dibhreekem*, "your words."

From the second Person Feminine.

אתְּ and its cases come כִי ךְ *sing.*
And after nouns *plural*, יךְ

- דִּבְרֵךְ *debhareek*, "thy word."
- בְּתוֹכֵכִי *bethokeeki*, "in the midst of thee."
- דִּבְרַיִךְ *debharayik*, "thy words."

From אתֶּן &c. כֶן *plural*

- דִּבְרְכֶן *debharken*, "your word."
- דִּבְרֵיכֶן *dibhreeken*, "your words."

From the third Person Masculine.

הוּא come וֹ נּוּ הוּ *sing.*
And after nouns *plural*, ו

- דִּבְרוֹ *debharo*, "his word."
- וְאֹהַבְהוּ *waohabeehu*, "and I loved him."
- יֹאכְלֶנּוּ *yokelennu*, "shall devour him."
- דִּבְרָיו *debharaiv*, "his words."

From הֶם &c. come מוֹ ם הֶם ם *plur.*

- דִּבְרָם *debharam*, "their word."
- דִּבְרֵיהֶם *dibhreehem*, "their words."
- פָּקְדֵם *phokdeem*, "visit them."
- יֹאכְלֵמוֹ *yokeleemo*, "shall consume them."

From the third Person Feminine.

הִוא &c. נָּה ה ה *sing.*

- דִּבְרָהּ *debharah*, "her word."
- דִּבְרֶיהָ *debhareha*, "her words."
- יֹאכְלֶנָּה *yokelennah*, "shall eat it."

הֶן &c. ן הֶן *plur.*

- דִּבְרָן *debharan*, "their word."
- דִּבְרֵיהֶן *dibhreehen*, "their words."[a]

Affixes are joined in the same manner to nouns of the *feminine* gender as to those of the *masculine*; ex. gr.

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[a] Vide Fitzgerald's Heb. Gram. Chap. VII.

A FEMININE NOUN. תּוֹרָה *torah*, a law.		A MASCULINE NOUN. דָּבָר *dabar*, a word.		
Plural.	Singular.	Plural.	Singular.	
תּוֹרוֹתַי	תּוֹרָתִי	דְּבָרַי	דְּבָרִי	My.
תּוֹרוֹתֶיךָ	תּוֹרָתְךָ	דְּבָרֶיךָ	דְּבָרְךָ	Thy, m.
תּוֹרוֹתַיִךְ	תּוֹרָתֵךְ	דְּבָרַיִךְ	דְּבָרֵךְ	Thy, f.
תּוֹרוֹתָיו	תּוֹרָתוֹ	דְּבָרָיו	דְּבָרוֹ	His.
תּוֹרוֹתֶיהָ	תּוֹרָתָהּ	דְּבָרֶיהָ	דְּבָרָהּ	Her.
תּוֹרוֹתֵינוּ	תּוֹרָתֵנוּ	דְּבָרֵינוּ	דְּבָרֵנוּ	Our.
תּוֹרוֹתֵיכֶם	תּוֹרַתְכֶם	דְּבָרֵיכֶם	דְּבָרְכֶם	Your, m.
תּוֹרוֹתֵיכֶן	תּוֹרַתְכֶן	דְּבָרֵיכֶן	דְּבָרְכֶן	Your, f.
תּוֹרוֹתֵיהֶם	תּוֹרָתָם	דְּבָרֵיהֶם	דְּבָרָם	Their, m.
תּוֹרוֹתֵיהֶן	תּוֹרָתָן	דְּבָרֵיהֶן	דְּבָרָן	Their, f.

CHAPTER VI.

OF VERBS IN GENERAL.

1. EVERY perfect verb has seven *conjugations, kal, niphal, pihel, puhal, hiphil, hophal, hithpahel.*[a] (See

[a] The first is called *kal,* (קַל *light*) because the verb is there simplest and least encumbered, both in form and signification. In

the paradigm פָּקַד *he visited*, or לָמַד *he learned*, for the illustration of this and each following remark.)

Kal is active. The root is generally the third singular of its preterite, as לָמַד *he learned*. But of verbs whose second radical is ו, or י, the infinitive in *kal*, and not the preterite, is commonly to be found in lexicons.

Niphal is the passive of *kal*. The characteristic is נ, as a preformant; or, in those tenses where it has another preformant, a dagesh in the first radical, instead of נ,[a] as נִלְמַד, הִלָּמֵד.

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the first grammars, פָּעַל (*he wrought*) was the paradigm of perfect verbs, and the ע not being pronounced, or only as *h*, the preterite of each conjugation would be

נִפְעַל פֻּעַל פָּעַל הִפְעִיל הֻפְעַל הִתְפַּעֵל

hithpahel, hophal, hiphil, puhal, pihel, niphal.

That paradigm was justly laid aside, as ע being a guttural, will not admit the dagesh, which is the characteristic of some conjugations; but they continued to be called by those names, which, as they contain the vowels of verbs in each conjugation, give a general notion of their form. פָּקַד *he visited*, has been commonly used since, as the paradigm; but as the initial letter פ has sometimes a dagesh lene and sometimes not, and this merely because it is one of *begad kephath*, (the dagesh not being common to all verbs in those conjugations, in which פָּקַד has it,) לָמַד *he learned*, is sometimes substituted in its place.

[a] This use of dagesh resembles the change made when *in* and

In *Pihel* and *Puhal* the signification of a verb is strengthened; thus, *to seek*, in *Pihel* is, *to seek diligently*. *Pihel* is active, *Puhal* passive, and takes (ֻ) kibbuts under the first radical. These conjugations have dagesh[a] in the second radical, as לִמֵּד, אִלַּמֵּד, לְמַד, &c.

Hiphil is active, *Hophal* passive: they denote an effect upon another, (v. g. *to cause to seek, or to be sought,*) and may be called the causative voices.

Hiphil prefixes ה to the *first* radical and י to the last, thus, הִפְקִיד *he caused to visit;* and takes *patach* under the formative letter of the tense, as יַפְקִיד *he shall cause to visit*. *Hophal* subscribes kamets-chatuph or kibbuts, as הָפְקַד *hophkad*, מָפְקָד *muphkad*.

Hithpahel answers to the middle voice in Greek, and has commonly a reflective or reciprocal signification; thus, from גָּדַל *he was great;* in *Pihel*, גִּדֵּל *he magnified*, but in *hithpahel* הִתְגַּדֵּל *he magnified himself*. It has הִתְ[b] prefixed in most tenses, and always

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luminate are made into one word, *illuminate;* the same is done in innumerable instances in all languages.

[a] On account of the dagesh, pihel, puhal, and hithpahel, are called *grave* conjugations, the others *light*.

[b] N.B.—When the first radical letter is a sibilant (i. e. one of

has dagesh in the second radical, as הִתְלַמֵּד *he taught himself.*

Sometimes a word occurs which has, in part, the form of two conjugations.

It is to be remembered, there is not an uniform change in the signification of all verbs in the several conjugations, many having in one a signification very different from, and almost contrary to, what they have in another; of this the lexicons give instances enough. See הָלַל, תָּאַב, &c.

2. Verbs have several moods and two tenses in each conjugation. The moods have much the same signification as in other languages. One preterite expresses all the kinds of past action, and the future what is yet to be done. It also signifies the continuance of any thing, or that it is customary, possible, lawful, reasonable, or desirable to do it. Instead of a present

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the זסצשׁ) the performant letter ת is put after the sibilant, as הִסְתּוֹבֵב for הִתְסוֹבֵב.

1. The ת thus transposed is changed into ד if the sibilant is ז, as הִזְדַּמֵּן for הִתְזַמֵּן *he prepared himself;* and into ט if it is צ, as הִצְטַדֵּק for הִתְצַדֵּק *he justified himself.*

2. When the first radical is ד, ט, or ת, the preformant ת is omitted, and its place supplied by dagesh, as הִטַּהֵר for הִתְטַהֵר *he cleansed himself.*

tense, the participle of the present is used, hence called *Benoni, between*, i. e. the past and future.[a] The tenses are often used promiscuously, especially in the poetic and prophetic books.

With regard to the conjugations in general, it may be remarked, that the *characteristic, or formative letter of the tense, excludes that of the conjugation;* thus, פָּקַד is, in the future of *Hiphil*, אַפְקִיד for אהַפְקִיד—in the Participle, מַפְקִיד for מְהַפְקִיד—in the Participle of *Hophal*, מְפֻקָּד for מְהֻפְקָד. The same may be observed of the other conjugations; and, in *Hithpahel*, it may happen that neither of its characteristic letters (הת) should appear, as in the following example;—וּמַה־נִּצְטַדָּק *uma nitztaddak*, "or how shall we clear ourselves," Gen. xliv. 16, where ה, the first formative of the conjugation is excluded by נ, the formative of the first person plural of the future; and ת, the second formative, is transposed and changed into ט.

These observations will be more clearly perceived, and the several conjugations more easily distinguished from each other, by the following Table of Moods and Tenses:

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[a] The participle of the preterite is called pahul, which is a technical word, this participle of the old paradigm פָּעַל being פָּעוּל *pahul.*

Præterite.		Fut.	Imper.	Infin.	P. Ben.	P. Pa.
Kal.	פָּקַד	אֶפְקֹד	פְּקֹד	פְּקֹד	פּוֹקֵד	פָּקוּד
Niph.	נִפְקַד	אִפָּקֵד	הִפָּקֵד	הִפָּקֵד	נִפְקָד	
Pihel	פִּקֵּד	אֲפַקֵּד	פַּקֵּד	פַּקֵּד	מְפַקֵּד	
Puhal	פֻּקַּד	אֲפֻקַּד		פֻּקֹּד	מְפֻקָּד	מְפֻקָּד
Hiph.	הִפְקִיד	אַפְקִיד	הַפְקֵד	הַפְקִיד	מַפְקִיד	
Hoph.	הָפְקַד	אָפְקַד		הָפְקֵד		מָפְקָד
Hithp.	הִתְפַּקֵּד	אֶתְפַּקֵּד	הִתְפַּקֵּד	הִתְפַּקֵּד	מִתְפַּקֵּד	

From this Table it appears at first view, that the passive verbs *Puhal* and *Hophal* want the imperative; that *Hophal* wants also the participle *present;* and that all the conjugations, except *Kal*, *Puhal*, and *Hophal*, want the participle *past*.

In the præter tense the following *affixes* occur, derived from the personal pronouns:

From	הִוא	אַתָּ	אַתְּ	אֲנִי	הֵם	אַתֶּם	אַתֶּן	אֲנַחְנוּ
Are derived	ה	תָּ	תְּ	תִּי	וּ	תֶּם	תֶּן	נוּ
Signifying	she,	thou,	thou, f.	I,	they,	ye, m.	ye, f.	we.

In the future tense the following *prefixes* occur, derived from the same source, viz.:

From	אֲנִי	אַתָּה	אַתְּ	הוּא	הִיא	אֲנַחְנוּ	אַתֶּם	אַתֶּן	הֵם	הֵן
Are derived	א	ת	ת	י	ת	נ	ת	ת	י	ת
Signifying	I,	thou, m.	thou, f.	he,	she,	we,	ye, m.	ye, f.	they, m.	they f.

We shall now give all the Conjugations, severally and complete, with observations on each, making use of the common example פָּקַד, according to which all regular verbs are conjugated.

Obs.—פָּקַד signifies, not only, to visit, but also to review, muster, reckon, &c., and hence, in *Hithpahel*, to present oneself upon a review, to be reviewed or numbered: for the sake of uniformity, however, and to exemplify the general import of the conjugations, it is translated, in the paradigm of *Hithpahel*, *he visited himself*.

KAL CONJUGATION COMPLETE.

INDICATIVE MOOD.

PAST TENSE.

Fem.	פָּקְדָה	Mas.	פָּקַד He visited.
Fem.	פָּקַדְתְּ	Mas.	פָּקַדְתָּ Thou visitedst.
		Com.	פָּקַדְתִּי I visited.
		Com.	פָּקְדוּ They visited.
Fem.	פְּקַדְתֶּן	Mas.	פְּקַדְתֶּם Ye visited.
		Com.	פָּקַדְנוּ We visited.

FUTURE TENSE.

	Com. אֶפְקֹד or אֶפְקַד	I shall	visit.
Fem. . . . . תִּפְקְדִי	Mas. תִּפְקֹד or תִּפְקַד	Thou shalt	
Fem. . תִּפְקֹד or תִּפְקַד	Mas. יִפְקֹד or יִפְקַד	He shall	
	Com. נִפְקֹד or נִפְקַד	We shall	
F. תִּפְקֹדְנָה or תִּפְקַדְנָה	Mas. . . . . תִּפְקְדוּ	Ye shall	
F. תִּפְקֹדְנָה or תִּפְקַדְנָה	Mas. . . . . יִפְקְדוּ	They shall	

IMPERATIVE MOOD.

Fem. . . . . פִּקְדִי	Mas. . . פְּקֹד or פְּקַד	Visit thou.
Fem. פִּקֹּדְנָה or פִּקַּדְנָה	Mas. . . . . פִּקְדוּ	Visit ye.

INFINITIVE MOOD.

פָּקֹד or פָּקוֹד, פְּקֹד To visit.

PARTICIPLE BENONI, OR PRESENT.

Fem. פּוֹקֶדֶת or פּוֹקְדָה	Mas. . . . פּוֹקֵד Sing.	Visiting.
Fem. . . . . פּוֹקְדוֹת	Mas. . . פּוֹקְדִים Plur.	

PARTICIPLE PAHUL, OR PASSIVE.

Fem. . . . . פְּקוּדָה	Mas. . . . פָּקוּד Sing.	Visited.
Fem. . . . . פְּקוּדוֹת	Mas. . . פְּקוּדִים Plur.	

NIPHAL CONJUGATION COMPLETE.

INDICATIVE MOOD.

PAST TENSE.

Fem.	נִפְקְדָה	Mas. . .	נִפְקַד He was visited.
Fem.	נִפְקַדְתְּ	Mas. .	נִפְקַדְתָּ Thou wast visited.
		Com.	נִפְקַדְתִּי I was visited.
		Com. .	נִפְקְדוּ They were visited.
Fem.	נִפְקַדְתֶּן	Mas.	נִפְקַדְתֶּם Ye were visited.
		Com.	נִפְקַדְנוּ We were visited.

FUTURE TENSE.

		Com. .	אִפָּקֵד I shall be visited.
Fem.	תִּפָּקְדִי	Mas. .	תִּפָּקֵד Thou shalt be visited.
Fem.	תִּפָּקֵד	Mas. .	יִפָּקֵד He shall be visited.
		Com. .	נִפָּקֵד We shall be visited.
Fem.	תִּפָּקַדְנָה	Mas.	תִּפָּקְדוּ Ye shall be visited.
Fem.	תִּפָּקַדְנָה	Mas. .	יִפָּקְדוּ They shall be visited.

IMPERATIVE MOOD.

Fem.	הִפָּקְדִי	Mas. .	הִפָּקֵד Be thou visited.
Fem.	הִפָּקַדְנָה	Mas. .	הִפָּקְדוּ Be ye visited.

INFINITIVE MOOD.

הִפָּקֵד To be visited.

PARTICIPLE BENONI, OR PRESENT.

Fem.	נִפְקֶדֶת or נִפְקָדָה	Mas. . .	נִפְקָד Sing.	Visited, or To be visited.
Fem.	נִפְקָדוֹת	Mas.	נִפְקָדִים Plur.	

PIHEL CONJUGATION COMPLETE.

INDICATIVE MOOD.

PAST TENSE.

Fem. . . . . פִּקְּדָה	Mas. . . פִּקֵּד	He visited diligently.
Fem. . . . . פִּקַּדְתְּ	Mas. . פִּקַּדְתָּ	Thou visitedst diligently.
	Com. פִּקַּדְתִּי	I visited diligently.
	Com. . פִּקְּדוּ	They visited diligently.
Fem. . . . . פִּקַּדְתֶּן	Mas. פִּקַּדְתֶּם	Ye visited diligently.
	Com. . פִּקַּדְנוּ	We visited diligently.

FUTURE TENSE.

	Com. . אֲפַקֵּד	I shall visit diligently.
Fem. . . . . תְּפַקְּדִי	Mas. . תְּפַקֵּד	Thou shalt visit diligently.
Fem. . . . . תְּפַקֵּד	Mas. . יְפַקֵּד	He shall visit diligently.
	Com. . נְפַקֵּד	We shall visit diligently.
Fem. . . . . תְּפַקֵּדְנָה	Mas. תְּפַקְּדוּ	Ye shall visit diligently.
Fem. . . . . תְּפַקֵּדְנָה	Mas. . יְפַקְּדוּ	They shall visit diligently.

IMPERATIVE MOOD.

Fem. . . . . פַּקְּדִי	Mas. . . פַּקֵּד	Visit thou diligently.
Fem. . . . . פַּקֵּדְנָה	Mas. . . פַּקְּדוּ	Visit ye diligently.

INFINITIVE MOOD.

פַּקֵּד To visit diligently.

PARTICIPLE BENONI, OR PRESENT.

Fem. מְפַקֶּדֶת or מְפַקֵּדָה	Mas. . מְפַקֵּד Sing.	Visiting diligently.
Fem. . . . . מְפַקְּדוֹת	Mas. מְפַקְּדִים Plur.	

PUHAL CONJUGATION COMPLETE.

INDICATIVE MOOD.

PAST TENSE.

Fem. . . . . פֻּקְדָה	Mas. . . פֻּקַד	He was visited diligently.
Fem. . . . . פֻּקַדְתְּ	Mas. . פֻּקַדְתָּ	Thou wast visited diligently.
	Com. פֻּקַדְתִּי	I was visited diligently.
	Com. . פֻּקְדוּ	They were visited diligently.
Fem. . . . פֻּקַדְתֶּן	Mas. פֻּקַדְתֶּם	Ye were visited diligently.
	Com. . פֻּקַדְנוּ	We were visited diligently.

FUTURE TENSE.

	Com. . אֻפְקַד	I shall be visited diligently.
Fem. . . . תֻּפְקְדִי	Mas. . תֻּפְקַד	Thou shalt be visited diligently.
Fem. . . . . תֻּפְקַד	Mas. . . יֻפְקַד	He shall be visited diligently.
	Com. . נֻפְקַד	We shall be visited diligently.
Fem. . . תֻּפְקַדְנָה	Mas. תֻּפְקְדוּ	Ye shall be visited diligently.
Fem. . . תֻּפְקַדְנָה	Mas. . יֻפְקְדוּ	They shall be visited diligently.

INFINITIVE MOOD.

פֻּקוֹד To be visited diligently.

PARTICIPLE BENONI, OR PRESENT.

Fem. . . . . פֻּקֶדֶת	Mas. . . פֻּקָד Sing.	Visited diligently.
Fem. . . . . פֻּקָדוֹת	Mas. . פֻּקָדִים Plur.	

PARTICIPLE PAHUL, OR PASSIVE.

Fem. מְפֻקֶדֶת or מְפֻקָדָה	Mas. . מְפֻקָד Sing.	Visited diligently.
Fem. . . . . מְפֻקָדוֹת	Mas. מְפֻקָדִים Plur.	

HIPHIL CONJUGATION COMPLETE.

INDICATIVE MOOD.

PAST TENSE.

Fem. . . . . הִפְקִידָה	Mas. . . . . הִפְקִיד	He	caused to visit.
Fem. . . . . הִפְקַדְתְּ	Mas. . . . . הִפְקַדְתָּ	Thou	
	Com. . . . . הִקְפַּדְתִּי	I	
	Com. . . . . הִפְקִידוּ	They	
Fem. . . . . הִפְקַדְתֶּן	Mas. . . . . הִפְקַדְתֶּם	Ye	
	Com. . . . . הִפְקַדְנוּ	We	

FUTURE TENSE.

	Com. אַפְקִיד or אַפְקֵד	I	shall cause to visit.
Fem. . . . . תַּפְקִידִי	Mas. תַּפְקִיד or תַּפְקֵד	Thou	
Fem. . . . תַּפְקִיד or תַּפְקֵד	Mas. יַפְקִיד or יַפְקֵד	He	
	Com. נַפְקִיד or נַפְקֵד	We	
Fem. . . . . תַּפְקִדְנָה	Mas. . . . . תַּפְקִידוּ	Ye	
Fem. . . . . תַּפְקִדְנָה	Mas. . . . . יַפְקִידוּ	They	

IMPERATIVE MOOD.

Fem. . . . . הַפְקִידִי	Mas. הַפְקִיד or הַפְקֵד	Cause thou to visit.
Fem. . . . . הַפְקִדְנָה	Mas. . . . . הַפְקִידוּ	Cause ye to visit.

INFINITIVE MOOD.

הַפְקִיד or הַפְקֵד To cause to visit.

PARTICIPLE BENONI, OR PRESENT.

Fem. מַפְקִידָה or מַפְקִידַת	Mas. מַפְקִיד or מַפְקֵד Sing.	Causing to visit.
Fem. . . . . מַפְקִידוֹת	Mas. . . . . מַפְקִידִים Plur.	

HOPHAL CONJUGATION COMPLETE.

INDICATIVE MOOD.

PAST TENSE.

Fem.	הפקדה	Mas. . .	הפקד He was
Fem.	הפקדת	Mas. .	הפקדת Thou wast
		Com.	הפקדתי I was
		Com. . .	הפקדו They were
Fem.	הפקדתן	Mas.	הפקדתם Ye were
		Com. .	הפקדנו We were

caused to visit, or, caused to be visited.

FUTURE TENSE.

		Com. . .	אפקד I shall
Fem.	תפקדי	Mas. . .	תפקד Thou shalt
Fem.	תפקד	Mas. . . .	יפקד He shall
		Com. . . .	נפקד We shall
Fem.	תפקדנה	Mas. . .	תפקדו Ye shall
Fem.	תפקדנה	Mas. . .	יפקדו They shall

be caused to visit, or, caused to be visited.

INFINITIVE MOOD.

הפקד To be caused to visit, or, to be caused to be visited.

PARTICIPLE PAHUL, OR PASSIVE.

Fem.	מפקדת or מפקדה	Mas. . . .	מפקד Sing.
Fem.	מפקדות	Mas. . .	מפקדים Plur.

Caused to visit, or, caused to be visited.

HITHPAHEL CONJUGATION COMPLETE.

INDICATIVE MOOD.

PAST TENSE.

Fem. . . .	הִתְפַּקְּדָה	Com. .	הִתְפַּקֵּד He visited himself.
Fem. . . .	הִתְפַּקַּדְתְּ	Mas.	הִתְפַּקַּדְתָּ Thou visitedst thyself.
		Com.	הִתְפַּקַּדְתִּי I visited myself.
		Com. .	הִתְפַּקְּדוּ They visited themselves.
Fem. . . .	הִתְפַּקַּדְתֶּן	Mas.	הִתְפַּקַּדְתֶּם Ye visited yourselves.
		Com.	הִתְפַּקַּדְנוּ We visited ourselves.

FUTURE TENSE.

		Com. .	אֶתְפַּקֵּד I shall visit myself.
Fem.	תִּתְפַּקְּדִי	Mas. .	תִּתְפַּקֵּד Thou shalt visit thyself.
Fem.	תִּתְפַּקֵּד	Mas. . .	יִתְפַּקֵּד He shall visit himself.
		Com. . .	נִתְפַּקֵּד We shall visit ourselves.
Fem. . . .	תִּתְפַּקַּדְנָה	Mas. .	תִּתְפַּקְּדוּ Ye shall visit yourselves.
Fem. . . .	תִּתְפַּקַּדְנָה	Mas. . .	יִתְפַּקְּדוּ They shall visit themselves.

IMPERATIVE MOOD.

Fem.	הִתְפַּקְּדִי	Mas. . .	הִתְפַּקֵּד Visit thou thyself.
Fem. . . .	הִתְפַּקַּדְנָה	Mas. .	הִתְפַּקְּדוּ Visit ye yourselves.

INFINITIVE MOOD.

הִתְפַּקֵּד To visit one's self.

PARTICIPLE BENONI, OR PRESENT.

Fem.	מִתְפַּקֶּדֶת or מִתְפַּקֶּדֶת	Mas. .	מִתְפַּקֵּד Sing. Visiting himself.
Fem.	מִתְפַּקְּדוֹת	Mas.	מִתְפַּקְּדִים Plur. Visiting themselves.

CHAPTER VII.

OF THE VARIOUS KINDS OF VERBS, WITH SOME PARTICULAR OBSERVATIONS UPON EACH.

IRREGULAR or IMPERFECT Verbs are those which consist of three radicals, of which any *one* may happen to be *quiescent*, *omitted*, or *changed* in declension.

Quiescents are those

whose *first* radical is	א,	as אבד	He perished.
or	י,	as ישב	He sat.
whose *second* radical is	ו,	as קום	To arise.
or	י,	as בין	To consider.
whose *third* radical is	א,	as מצא	He found.
or	ה,	as גלה	He revealed.

Obs.—These are quiescent only in the letters אהוי *ehevi*.

Defectives are those

whose *first* radical is	נ,	as נגש	He drew near.
or whose *second* and *third* are the same letter, ...		as סבב	He surrounded.
or whose *third* radical is	נ,	as נתן	He gave.
or	ת,	as כרת	He cut off.

These kinds of verbs are reckoned irregular; all the rest are regular.

SECTION I.—*Of regular Verbs.*

Regular Verbs are formed like לָמַד;[a] but לָקַח *he took*, is formed like נָגַשׁ, (Sect. VII.)

SECTION II.—*Of Quiescents whose first Radical Letter is* א.

1. In the first singular of the future of kal[b] the radical א is dropped, lest two alephs should come together; as אָבַד for אֶאֱבַד *I shall utterly perish.*

2. These five, אָבַד *he perished*, אָבָה *he was willing*, אָכַל *he did eat*, אָמַר *he said*, אָפָה *he baked*, form the future of kal, thus:

אֹמַר (-) תֹּאמַר תֹּאמְרִי יֹאמַר תֹּאמַר נֹאמַר תֹּאמְרוּ יֹאמְרוּ תֹּאמַרְנָה

Sometimes אָהַב *he loved*, אָחַז *he possessed*, and אָסַף *he gathered*, are formed thus: sometimes like לָמַד.

As the irregularity is small, there is no paradigm given.

SECTION III.—*Of Quiescents whose first Radical Letter is* י.

The paradigm יָשַׁב *he sat*, exhibits the formation of these verbs,[c] except in the following cases:

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[a] The points are not exactly the same in all verbs, the vowels, which *in the abstracts* are put before the word, are in some verbs the alternative for the first vowel of the paradigm; those that stand after the words, for the latter.

[b] And also of Pihel, when preceded by Sheva.

[c] The grave conjugations are regular.

1. יָכַל *he was able*, requires ו in the future of kal, as אוּכַל *I shall be able*, &c., and some in hiphil have י instead of וֹ.

2. If the last radical be ע, the infinitive of kal has two patachs, as דַּעַת *to know:* if it be א, the two segols are contracted into tzere, as צֵאת *to go out.*

3. These four, יָדָה *he threw*, יָדַע *he knew*, יָכַח *he argued*, יָסַר *he bound or chastened*, in hithpahel change י into ו, as הִתְוַדָּה.

These nine (of which six have צ for their next radical[a]) are formed like נָגַשׁ, (see Section VII.) יָצַב *he left*, יָסַר *he bound*, יָקַף *he compassed about*, יָצַב and יָצַג *he placed*, יָצַע *he spread*, יָצַק *he poured*, יָצַר *he formed*, יָצַת *he burned.*

SECTION IV.—*Of Quiescents whose second Radical Letter is* ו *or* י.

Of these קוּם *to arise*, is the paradigm; but,

1. Some of these in the grave conjugations double the first and third radicals, as כּוּל *to take, contain*, makes כִּלְכֵּל.

2. מוּת *to die*, in the preterite and benoni of kal makes מֵת.

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[a] They are all the verbs which begin with י and have צ for the radical, except יָצָא *he went out.*

3. בּוֹשׁ *to be ashamed,* in the future of kal has (··) under the preformants, like יֵבַשׁ; as אֵבוֹשׁ, &c.

4. Quiescents in י often omit the preformant ה in the imperative of hiphil, as בִּין *consider,* for הָבִין.

5. The ו or י in some verbs is not quiescent, but they are formed like לָמַד, as שָׁוַע *he cried.*

SECTION V.—*Of Quiescents whose third Radical Letter is* א.

The third sing. fem. sometimes ends in ת instead of ה, as מָצְאַת instead of מָצְאָה, and sometimes the א is omitted; in other respects, all these verbs are formed like מָצָא *he found.*

SECTION VI.—*Of Quiescents whose third Radical Letter is* ה.

In general they are formed like גָּלָה *to reveal:* but,

1. Some are formed like לָמַד, i. e. neither lose nor change ה.

2. Some double the two first radicals in the grave conjugations; as שִׁעְשַׁע, from שָׁעָה *he delighted.*

3. שָׁחָה *he bowed,* and שָׁלָה *he was quiet,* in some tenses change ה into ו, as שָׁלוֹתִי *I was quiet,* הִשְׁתַּחֲווּ *they bowed themselves.*

4. Verbs that end in ה, generally lose it by apocope, when they are joined in the imperative of *Pihel, Hi-*

phil, or *Hithpahel*, with אַל, a particle of denying; or in any future with ו, *conversivum futuri*. (Vide Chap. IX. No. 4.)

On this account, sometimes the preceding vowel is excluded, as וַיַּעַשׂ *and he made*, for וַיַּעֲשֶׂה; sometimes it is transposed to the first radical, as וַיִּבֶן *he built*, for וַיִּבְנֶה; and sometimes the preformants have (··), as וַיִּבְךְּ *he wept*, for וַיִּבְכֶּה.

Some in *Hiphil* have two segols, as וַיֶּפֶר *he made fruitful*, for וַיַּפְרֶה; if the first radical be a guttural, two patachs, as וַיַּעַל *he made to ascend*, for וַיַּעֲלֶה; or if the second be a guttural, a segol and patach, as אַל תֶּמַח *suffer not to be destroyed*, for תַּמְחֶה.

הָיָה *he was*, and חָיָה *he lived*, with ו conversive and sometimes without it, form the future of kal, thus:

אֶהְיֶה תִּהְיֶה יִהְיֶה תִּהְיֶה נִהְיֶה תִּהְיוּ יִהְיוּ תִּהְיֶינָה

SECTION VII.—*Of Defectives whose first Radical is* נ.

These are all formed like the paradigm נָגַשׁ *he drew near*, except, 1. Those which have ו for the second radical, which are formed like קוּם, (Sect. IV.) as נוּס *he fled;* 2. Those that have ח or ע for the third radical, which have two patachs instead of two segols, in the infinitive of kal; as פַּחַת *to blow*, from נָפַח; and טַעַת *to plant*, from נָטַע.

N.B.—נָתַן *he gave*, makes the infinitive תֵּת, with an affix תִּתִּי, as תִּתִּי *to give me*.

SECTION VIII.—*Of Defectives whose second and third Radical are the same Letter.*

Some of these in the grave conjugations double the two first radicals, as גִּלְגֵּל from גָּלַל *he rolled;* all the rest are formed after the paradigm סָבַב *he surrounded.*

SECTION IX.—*Of Defectives whose third Radical is* נ *or* ת.

These lose the last radical in a dagesh before the afformants נ or ת, as נָתַתִּי *I gave*, for נָתַנְתִּי; כָּרַתִּי *I cut*, for כָּרַתְתִּי. As they are in other respects regular, no paradigm is wanted.

SECTION X.—*Of Verbs which have two Defects or Irregularities.*

Some verbs are doubly defective, viz., first, such as begin with נ, and have the second and third radicals the same, as נָדַד *to wander*. Secondly, such as begin with נ, and end with נ or ת, as נָגַן *to play upon a musical instrument*, נָחַת *to descend*, &c.

Of this latter class the most remarkable is נָתַן *he gave*, a verb of frequent occurrence and special irregularity, as it drops its final נ, not only before the terminations נוּ and נָה, but also before תָּ, תְּ, תִּי, תֶּם, and תֶּן

compensating the defect by dagesh forte in these terminations. The preterite of kal, therefore, runs thus, נָתַן, נָתְנָה, נָתַתָּ, נָתַתְּ, נָתַתִּי, נָתַתְנוּ, נָתַתֶּם, נָתַתֶּן, נָתְנוּ; the infinitive of kal makes תֵּת (for תֶּנֶת); the imperative תֵּן or תֶּן, fem. תְּנִי, plur. תְּנוּ, fem. תְּנֹנָה; and the future of kal, אֶתֵּן, תִּתֵּן, תִּתְּנִי, יִתֵּן, תִּתֵּן, נִתֵּן, תִּתְּנוּ, תִּתֵּנָה, יִתְּנוּ, תִּתֵּנָה, תִּתֵּנָה: the future, like the imperative, may also end in segol, as אֶתֶּן, תִּתֶּן, יִתֶּן, &c., but the participles נוֹתֵן and נָתוּן are regular: the preterite of niphal makes נִתַּן, נִתְּנָה, נִתַּתָּ, נִתַּתְּ, נִתַּתִּי, נִתַּתְנוּ, נִתַּתֶּם, נִתַּתֶּן, נִתְּנוּ; the participle makes נִתָּן, &c., but the rest of Niphal is regular, as infinitive and imperative הִנָּתֵן, future אֶנָּתֵן, &c. This verb is not used in the other conjugations, except in a few instances in hophal, as יֻתַּן *he shall be given*.

CHAPTER VIII.

OF AFFIXES TO VERBS.

Affixes to verbs signify the patient, i. e. the thing or person acted upon; except to an infinitive mood, which may signify either the agent or patient. Besides

the affixes to nouns, there are some peculiar to verbs, as appears by the following Table:

SINGULAR.		PLURAL.	
נִי	Me,[a] com.	נוּ	Us, com.
ךָ	Thee, m.	כֶם	You, m.
ךְ	Thee, f.	כֶן	You, f.
וֹ or הוּ	Him,[b] m.	ם or מוֹ	Them,[d] m.
הּ	Her,[c] f.	ן	Them, f.

When these pronominal particles are affixed to verbs a change takes place in the vowel points, viz.

First.—*Kamets* of the first radical is changed into sheva; and *pathach* of the second radical into kamets, in the third person of the preterite and in the imperative and future; thus פָּקַד becomes פְּקָדְ, as in the following Table:

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[a] The accusative sing. of the first pers. נִי, drops the נ in verbs *infinitive*, and becomes י.

[b] The third masculine sing. admits of a paragogic ה or נ in many instances, and the וֹ pronominal is changed into הוּ נוּ, בְּהוּ נּוּ and הּ, but the latter rarely happens.

[c] The feminine ה admits נ paragogic, and is formed with kametz, as נָה.

[d] The pronoun ם in poetical language is often changed into מוֹ.

פָּקָדַנִי	He visited	me.	פָּקָדָנוּ	He visited	us.
פָּקָדְךָ		thee, m.	פָּקַדְכֶם		you, m.
פָּקַדְךְ		thee, f.	פָּקַדְכֶן		you, f.
פָּקָדָהּ		her.	פָּקַדָם		them, m.
פָּקָדוֹ		him.	פָּקָדָמוֹ		them, m.
פָּקָדוֹ		him.	פָּקָדָן		them, f.

Obs.—Before כֶּם and כֶּן (-) continues unchanged.

SECONDLY.—Cholem of the FUTURE is changed into sheva, except before דָּ, כֶּם and כֶּן, where it is shortened into kamets-chateph; as in the following examples, from יִפְקֹד *he shall visit*, viz.—

יִפְקְדֵנִי	He shall visit	me.	יִפְקְדֵנָּה	He shall visit	her.
יִפְקָדְךָ		thee, m.	יִפְקְדֵנוּ		us.
יִפְקְדֵךְ		thee, f.	יִפְקְדֵכֶם		you, m.
יִפְקְדֵהוּ		him.	יִפְקְדֵכֶן		you, f.
יִפְקְדֵהוּ		him.	יִפְקְדֵם		them, m.
יִפְקְדֵנּוּ		him.	יִפְקְדֵמוֹ		them, m.
יִפְקְדֶהָ		her.	יִפְקְדֵן		them, f.
יִפְקְדֶהָ		her.			

Obs.—אֶפְקֹד, תִּפְקֹד, and נִפְקֹד are suffixed in the same manner as the third person sing. יִפְקֹד, but when the final vowel is (-) as in אֶלְבַּשׁ, it is lengthened into (ר) as אֶלְבְּשָׁנָה *I will clothe her*, &c.

THIRDLY.—The infinitive פְּקוֹד *pekod*, shortens cholem into kamets-chateph, and then transposes the

vowels, by which it becomes פָּקֹד *pokd*, as in the following examples, viz.

פָּקְדִי	To visit	me.	פָּקְדָהּ	To visit	her.
פָּקְדֵנִי		me.	פָּקְדָה		her.
פָּקַדְךָ		thee, m.	פָּקְדֵנוּ		us.
פָּקְדֵךְ		thee, f.	פָּקַדְכֶם		you, m.
פָּקְדוֹ		him.	פָּקְדֶכֶן		you, f.
פָּקְדֵהוּ		him.	פָּקְדֵם		them, m.
פָּקְדָנּוּ		him.	פָּקְדֵמוֹ		them, m.
פָּקְדָהּ		her.	פָּקְדֵן		them, f.

Obs.—Though פָּקְדִי *pokdi*, may signify either the agent or the object of the action, as *my visiting*, or *to visit me*, yet the latter is more frequently expressed by פָּקְדֵנִי; the same may be observed of פָּקְדוֹ *his visiting*, or *to visit him*, but the latter is more frequently expressed by פָּקְדֵהוּ or פָּקְדֵנּוּ. The same may be observed of the feminine forms; but all the other examples having no second forms, admit of both translations.

Fourthly.—The participles take the suffixes in the same manner as nouns, as from פּוֹקֵד *visiting*, comes פּוֹקְדִי *one visiting me*, or *my visitor*, &c.

Many other, though less frequent changes, are made in verbs on account of affixes, and they are joined to different tenses by different vowels, as may be seen in the example at the end of the paradigms.

CHAPTER IX.

OF THE PREFIXES מֵשֶׁה וְכָלֵב.

1. MEM, מ, prefixed to nouns, signifies מִן *from, out of*, as מִבַּיִת *from a house*, מִקֶּדֶם *from the east*, מִמַּעֲמַקִּים *out of the depths*. It is prefixed by chirek with dagesh, except before א, ה, ח, ע, and ר, when it has tzere, as אֲדֹנָי *the Lord*, מֵאֲדֹנָי *from the Lord*.

When מ is prefixed to a noun following an adjective, it has the comparative sense, מָתוֹק מִדְּבַשׁ *sweeter than honey*.

2. שׁ is the substitute for the relative אֲשֶׁר *who, which, that*, and is mostly prefixed by segol and dagesh, as שֶׁגַּם *which also*, שֶׁעָשׂוּ *which they did*.

3. ה is the Hebrew article emphatic to nouns, as הַשָּׁמַיִם *the heavens*, הַמֶּלֶךְ *the king*, and is prefixed by patach and dagesh.

Before a participle it has the sense of אֲשֶׁר *who, which, that*, as הַלּוֹמֵד *he that learneth*, הַהֹלְכִים *they that walk*.

Before א, ה, ח, ע, and ר, it is prefixed by kametz, as הָאִישׁ *the man*, הָרְשָׁעִים *the wicked*; unless kametz

follows it, and then it is prefixed by segol, as הֶחָכָם *the wise man.*

The *interrogative* ה is prefixed by (ֲ), as הֲיֵשׁ *is it?* If the first letter of the word is a guttural with kametz, ה takes (ַ), as הֶאָפַס *has he failed?* If the guttural has any other vowel than (ַ), or if the first vowel is (ִ), the ה takes (ֲ), as הֲהֵם *they?* If any of the letters כלב are inserted after it, the interrogative ה is prefixed, like the emphatic by, (ֶ) and dagesh: as בֵּן *a son,* לְבֵן *to a son,* הַלְּבֵן *to a son?*

4. ו may be translated *and, but, notwithstanding, or, even so, seeing that.*

ו is regularly prefixed by (ְ), as וְדֶרֶךְ *and a way;* if a labial (בּוּמָף) or sheva follows, by shurek, as וּמוֹשָׁב *and a seat;* if a pause, by (ָ), as וָדֶרֶךְ especially when it joins two words of nearly the same signification, as עָנִי וָרָשׁ *afflicted and poor.*

ו sometimes changes the preterite, as to its signification, into the future, and is called *conversivum preteriti.*[a] ו conv. pret. is prefixed as the conjunction, but

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[a] On the conversive power of *vau* the following Rules have been given.

Rule I.—ו prefixed to future tenses, converts them to perfect tenses; and when prefixed to verbs in the perfect tense, it regularly converts them to the future tense.

Rule II.—When ו is prefixed to a verb, which immediately

may often be distinguished from it by its throwing the accent to the last syllable, as לָמַדְתָּ *thou hast learned*, וְלָמַדְתָּ *thou wilt learn*, or, *and thou wilt learn*.[a]

ו sometimes changes the future in signification, into a preterite; it is thence called *conversivum futuri*, and is prefixed by patach and dagesh, as יִלְמוֹד *he will learn*, וַיִּלְמוֹד *he learned*.[b]

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follows another verb of the same tense, without a prefixed ו, and in the same sentence, the ו, in that case, is merely conjunctive.

Rule III.—A prefixed ו does not affect or convert any verb in the imperative mood. 2. Nor any verb, or verbs, in the future tense, which follow an imperative mood in the same sentence. 3. But to perfect tenses the prefixed ו is *conversive* without hindrance from the preceding imperative mood.

Rule IV.—After an *interrogation* either of the emphatical ה or of the *interrogatory* relative מִי or מָה, the prefixed ו doth not influence any verb or verbs of the *future* tense, or the *present* tense; but in *perfect* tenses, the ו is regularly conversive, and is not influenced by a preceding interrogation.

Rule V.—If a future tense, put for a preterperfect tense, with ו prefixed, precede a *preter* tense, having also a prefixed ו, the ו in the latter is merely copulative.—See three Tracts on the Syntax, &c., of the Hebrew Tongue, by G. Sharpe, Esq.

[a] The vau conversive is sometimes also a copulative, sometimes only conversive.

[b] The particle אָז *then*, before a future, has often a conversive use, as אָז יְדַבֵּר *then he spake*.

N.B.—ו conversivum fut. often changes the long vowel of the

The following canon on vau conversive is laid down by Philip Gell, A.M., in his Observations on the Idiom of the Hebrew Language:—

"When two or more verbs are connected in Hebrew, the governing or leading verb expresses the *absolute* and general *time* to be understood throughout the series; and the subordinate verbs are, in this respect, elliptical; that is, they have the temporal power of the *governing* verb, by ideal communication implied in them, but *relative* time, or some other additional meaning, is generally expressed by their own proper power; and sometimes the modal or personal power of a governing verb is also understood in *them*."

To illustrate what has been said by an example. In the beginning of the first chapter of Genesis, the first verb בָּרָא *he created*, is the governing verb of the major series, the time of which is to be understood to all the subordinates of the major series of the narration, throughout the chapter; which, as the governing verb is in the past tense, must be all translated in the same tense: the verb הָיְתָה, therefore, having no proper tense of its own, as being a subordinate preterite, receives its tense from בָּרָא, and must be translated *was;*

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last syllable into a short one, as וַיָּשָׁב for וַיָּשֹׁב *he made to return*, וַיָּקָם for וַיָּקֹם *he arose.*

the dependence being pointed out by a vau prefixed to וְהָאָרֶץ. The next subordinate verb, *was*, is not expressed, but *understood* after וְחֹשֶׁךְ, and derives its past signification from הָיְתָה, already mentioned. From this non-expressed verb the tense passes on to the next subordinate, viz.—מְרַחֶפֶת, which is a subordinate present, and must be translated, (*was*,) causing a motion: from this the next subordinate, viz.—וַיֹּאמֶר and he *said*, which is a subordinate future, receives the *past* tense of the governing verb; but indicates, by its own future sign, that the saying, though past, was *subsequent* to the time expressed by מְרַחֶפֶת. Here the series suffers an interruption, from the speech יְהִי אוֹר *let there be light;* the verb of which has no connexion either with those preceding, or those following. The series is resumed with the next verb וַיְהִי, a subordinate future, indicating an event *subsequent* to that of the verb next preceding in the same series, viz.—to וַיֹּאמֶר; from which also it receives the governing past tense, and, consequently, is to be translated, *and there was.* The narration then proceeds with the subordinate futures וַיַּרְא, וַיַּבְדֵּל, &c., each indicating successive subsequency, which might be expressed by the word *then:* thus, and *then* God saw, and *then* God divided, &c.

This example, besides illustrating the principle,

shows, that an intervening speech or sentence, though it may interrupt, does yet by no means destroy the connexion of a series of narration; and of consequence, that a verb, with vau prefixed, following in the narration after the intervening speech or sentence, receives a communicated temporal power from a verb in the narration preceding the speech or sentence, as if it had never been interrupted.[a]

5. כ or כְּמוֹ signifies *as, like, according to, about,* and is prefixed by sheva; כְּמוֹשֵׁל *as a ruler,* כְּמֹשֶׁה *like Moses,* כִּלְבָבִי *according to my heart.*

6. ל is rendered *to, unto, in, of, for,* &c., and is prefixed by sheva, as לְיִשְׂרָאֵל *to Israel,* לְמֶלֶךְ *to, of, for, the king.* If the word be a monosyllable, or if the two next syllables be of equal quantity, it is prefixed by kametz, as לָעָם *to a people,* לְבֶטַח *in hope.*

7. ב prefixed to nouns signifies *in, by, with, on, upon, among,* &c., as בְּבֵיתוֹ *in his house,* בְּאֶרֶץ *in, on, upon the earth,* בַּנָּשִׁים *among women.*

8. The letters כלב exclude ה emphatic, and take its points, as מוֹץ *chaff,* כַּמּוֹץ, for כְּהַמּוֹץ *like chaff,* כָּאִישׁ, for כְּהָאִישׁ *like that man.*

9. The letters וכלב before אֱלֹהִים *God,* have (ּ);

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[a] Jones' Heb. Gram. Sect. 149.

before יְהוָה *Jehovah*, and אֲדֹנָי *Lord*, they have (-); and the first letters of these words, for the most part, lose their proper vowels, as וֵאלֹהִים, וַאדֹנָי, וַיהוָה, &c.

N.B.—The letters בכלם are prefixed to verbs infinitive, when they form the Hebrew *gerunds*, as בִּלְמָדִי *when I have learned*, Ps. cxix. 7, מִשְּׁמַע (ab audiendo) *from hearing*, &c.

CHAPTER X.

OF THE CHANGE OF VOWELS.

1. *The vowels are often changed when a word increases at the end.*

In this case the vowels of the ultimate and penultimate syllables are commonly exchanged for shorter. The following are general rules; the exceptions, though many, are too trifling to be mentioned.

1. (ר) *penultimate*, in every increase and regimen, is changed into sheva, דָּבָר, דְּבָרוֹ, or into compound sheva under a guttural, which admits simple sheva only when quiescent; (ר) *antepenultimate* in verbs is changed in the same manner, לָמַדְתִּי, לִמַּדְתָּנִי.

(ר) *ultimate*, in regimen and before the grave affixes, is changed into (-), as דְּבַר יְהוָה; תּוֹרָתְכֶם from תּוֹרָה.

2. (ֵ) *penultimate*, in every increase and regimen, is contracted into (ִ), as מִסִּבִּים from מֵסַב *a circuit*.

(ֵ) *ultimate*, in every increase, is changed into (ִ), as לִמְדִים from לוֹמֵד *learning*; in regimen into (-).[a]

3. וֹ *penultimate*, followed by (-) or (ּ), is sometimes changed to (ִ), but commonly into (ֲ) chateph, as being of a similar sound, as אָזְנֶךָ *thy ear*, from אֹזֶן.

וֹ *ultimate* is always in verbs changed into (ִ), and in nouns before the grave affixes, unless a sheva follows, when it becomes kametz-chateph.

4. (-) *penultimate*, if another patach follows, is in every increase changed into sheva, as שַׁעַר *a gate*, pl. שְׁעָרִים.

Patach *ultimate*, in declining a noun, is changed into kametz, as שְׁעָרִים, and on account of the affixes, into sheva, as דְּבָשִׁי, דִּבְשִׁי. In verbs that have ה paragogic, patach final is changed into sheva; and in those that have an affix into kametz, as הִלְמְדָה from הִלְמַד לִמְדָנִי from לָמַד.

5. Segol *penultimate*, in every increase, passes into sheva, as פֶּלֶג *a river*, פְּלָגִים.

Segol *ultimate*, in forming the dual or plural number is changed into kametz, as פְּלָגִים; on account of

[a] It is not changed in monosyllables, or after (ֲ) or (ִ).

an affix or a local ה, into sheva, as אַרְצִי and אַרְצָה from אֶרֶץ. (See the next rule.)

II. *Some alterations of the points are occasioned by simple or compound sheva.*

1. If two shevas should come together in the beginning, or after a complete syllable in the middle of a word, the former is changed into *patach*, *segol*, or *chirek*. (See אַרְצִי in the last rule.)

N.B.—A consonant and long vowel, or a short vowel between two consonants, the latter of which has a dagesh or sheva, make a *complete syllable*.

2. In those cases in which other letters would have a simple sheva, the gutturals take a compound one.

3. A compound sheva generally causes the preceding letter to have that vowel with which it is compounded: for instance, chateph-patach gives the preceding a patach; chateph-segol, gives a segol; and chateph-kametz, a kametz.

4. Sometimes a compound sheva, in this case, loses the vowel, and becomes a simple sheva.

Thus, הָגָה *he meditated*, in third sing. m. fut. kal, regularly makes יִהְגֶה; but by rule second יִהֱגֶה, by rule third יֶהֱגֶה, and by rule fourth יֶהְגֶה.

5. If a simple sheva follows a compound, the compound either drops the sheva, or the vowel with which

it is compounded, as מַעֲשֶׂךָ *thy work*, from מַעֲשֶׂה, and נֶהְפְּכוּ for נֶהֱפַךְ from נֶהֱפַךְ *he was turned.*

6. The gutturals will not allow chateph-patach before them, but change it into patach.

III. *The points are altered on account of the gutturals.*

As the gutturals and ר will not admit dagesh, they compensate the want of it by changing the preceding vowel into a long one: patach into kametz, chirek or segol into tzere, and kibbutz or kametz-chateph into וּ or וֹ, as מֵהֲמוֹן *from a multitude*, for מִהֲמוֹן. This compensation is sometimes omitted.

IV. *The accents cause some alterations in the points.*

1. לְךָ, בְּךָ, &c., become לָךְ, בָּךְ, &c., on account of the pauses, *silluk*, *athnac*, &c.

2. The pauses change a short vowel into a long one, or one long vowel for another of a fuller sound, as אֶתְפַּלֵּל for אֶתְפַּלֵּל, Ps. v. 3.

3. Sometimes the other accents do the same.

V. *Maccaph*

Commonly changes a long vowel of the former word into its correspondent short one: kametz into patach, tzere into chirek, וֹ or וּ into kibbutz or kametz-chateph.

VI. *To improve the sound,*

A long vowel is sometimes changed into a short one, a short into a long one, and one long or short for another.

CHAPTER XI.

OF IRREGULARITIES IN SYNTAX.

1. NOUNS that signify dominion, and particularly the names of God, though plural, may be put in apposition with singular substantives, as הָאִישׁ אֲדֹנֵי הָאָרֶץ *the man, the lords* (lord) *of the land;* or they may be joined to a singular adjective, as אֲדֹנִים קָשֶׁה *a cruel lords* (lord).

2. Numerals from one to ten of the singular number, frequently take plural substantives, thus אֶלֶף אֲנָשִׁים *a thousand men;* other numerals, even when plural, take singular nouns, as עֶשְׂרִים שָׁנָה *twenty years.*[a]

The cardinals, from three to ten, which have a

[a] Most numeral adjectives may be placed before or after their substantives: but in all other cases the substantive stands before the adjective. If the adjective precedes the substantive, there is an ellipsis of the verb *to be;* as טוֹבָה חָכְמָה *good* (is) *wisdom*, i. e. wisdom is good; זֹאת מְנוּחָה *this* (is) *rest.*

masculine termination, are used to feminine nouns, and the contrary, as שְׁלֹשׁ שָׁנָה *three years*, שְׁלֹשָׁה יָמִים *three days*.

3. When two substantives are in regimen, the adjective or the verb which in sense belongs to one, sometimes agrees with the other in number and gender, as קֶשֶׁת גִּבֹּרִים חַתִּים *the bow of the mighty men are broken*; קוֹל דְּמֵי אָחִיךָ צוֹעֲקִים *the voice of thy brother's bloods do cry*.

4. An adjective singular joined to a plural substantive, a verb singular to a nominative plural, or a verb plural to a nominative singular, has a distributive signification, as יָשָׁר מִשְׁפָּטֶיךָ *thy judgments are right*, i. e. each of them is *right*.

5. Sometimes a nominative feminine has a masculine verb, which is thought to express excellency; and a masculine noun, a feminine verb, to express the contrary, as עֲשִׂיתֶן תּוֹעֵבָה *ye* (*fem.* though spoken of men) *have done abomination*. Ezek. xxxiii. 26.

6. The pronouns are often redundant. Sometimes both the separable pronoun and the affix are used for the same person; thus, Numbers xiv. 32. פִּגְרֵיכֶם אַתֶּם *your carcasses you, &c.* Sometimes the relative and personal pronoun; thus לִקְדוֹשִׁים אֲשֶׁר בָּאָרֶץ הֵמָּה *to the saints that are in the earth, they, &c.*, in Psalm xvi. 3.

CHAPTER XII.

OF FINDING THE ROOT.

An accurate acquaintance with the formation of nouns and verbs, will generally discover the root.—The chief difficulty is in regard to nouns, which are not ranged in the Lexicon in their places, according to the alphabet, as Latin and Greek nouns commonly are, but under their several roots.

The following remarks may be useful :—

1. If when the prefixes, affixes, heemantic, and paragogic letters, signs of the gender, number, &c., are rejected, three letters remain, they commonly contain the root.

2. If only two letters remain, the root is some kind of defective verb, and may be found by prefixing י or נ, inserting ו or י, doubling the last letter, or adding ה to the end.

In many cases it is not easy to see which of these methods is to be taken; and till a person has some good acquaintance with the language, he may be forced to try several of them; yet the following observations will in many cases assist him :—

If a noun begins with a heemantic letter, and the first radical has a dagesh, its root commonly begins with נ, as מִטָּה *a bed*, from נָטָה; sometimes with י, (because some of these are like the others. See Chap. VII. Sect. 3, No. 4.) as מַיֵּצֵבָה *a statue*, from יָצַב.

The roots of most of the nouns which begin with מוֹ or תוֹ begin with י, as תּוֹרָה *a law*, from יָרָה, and מוֹשָׁב *a seat*, from יָשַׁב.

Many nouns which have a long vowel under the first radical letter, spring from verbs whose second radical is ו or י, or whose third is ה, especially if the long vowel continues, though some addition is made to the word, as קָם, קָמָה, from קוּם. But nouns which have a short vowel under the first radical, or upon having any addition at the end, admit dagesh in the second radical, commonly have for their root a verb which doubles the second radical, as מֵסַב *a circuit*, from סָבַב; מִלָּה *a discourse*, from מָלַל *to articulate*. But אַף *anger*, (אַפִּי &c.) comes from אָנַף, not אָפַף.

Nouns which end in י or וֹן are commonly derived from verbs that end in ה, as חָזוֹן *a vision*, from חָזָה; פְּרִי *fruit*, from פָּרָה.[a]

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[a] N.B.—When words of this form admit affixes, they are commonly changed; thus, פִּרְיוֹ *his fruit*.

3. Sometimes only one radical letter remains; the root of such will commonly be found by putting כ to the beginning, and ה to the end, as מַטֶּךָ *thy rod*, from נָטָה.

4. In the investigation of the roots, the chief difficulty arises from the manner in which the words are placed in our Hebrew Lexicons; for, these do not contain the nouns and other parts of speech in alphabetic order, but the *Roots* or primitive words only, which are printed in large characters; and to each of the roots they subjoin its derivatives in small characters; so that the student must first find the root before he can discover the meaning of the word derived from it: to be enabled to do so, he should be well acquainted with the principles of his grammar—particularly the formation of the verbs, both *regular* and *irregular*. He should also be careful to distinguish the servile letters from the radical, and such serviles as are sometimes radical, from those that are not so: for this purpose Buxtorf has made the following observations:—

The four servile letters שׁאבל are always radical in the *middle* or *end* of words, but may, or may not, be so in the beginning.

The four servile מכה are usually radical in the *middle*, but may, or may not be so in the beginning or end.

The remaining three תָּוִי may be radical or servile either in the beginning, middle, or end.

These three technical words, *Shabhal*, *Menocha*, *Tavi*, comprehend the eleven servile letters, usually distinguished, for memory's sake, by the words *Ethan*, *Mosche*, *Ve-Chaleb*.

Explanation of the following Tables.

Table I. exhibits the radical and heemantic forms of nouns, with the various application of the heemantic letters to the root, according to the analogy of the language. (See Chapters III. and XII. of the Grammar.) All nouns derived from perfect roots are reducible to one or more of the forms of ספר ex. gr. ממלכה מלוכה מלכה מלך, where, by changing the radicals, מלך becomes ספר; hence, ספורה ספרה מספרה, &c., as in the Table. The seven letters האמנתיו called *heemantiv*, produce these seven orders of nouns. Those of imperfect derivation, or such as drop an initial, medial, or final radical, are represented in the lower part of the Table.

Tables II. and III. show the cases of nouns at large, with or without the pronominal affixes, and are

now first arranged in order and manner similar to the conjugations of the verbs. (See Chap. IX. of the Grammar.)

Tables IV. V. VI. delineate the cases, &c. of the pronouns and some particles, after the same method as in Tables II. and III., and sufficiently explain themselves.

N.B.—1. It may be a very profitable exercise for the learner, frequently to read over and translate into English or Latin the columns in the following Tables and Paradigms, and an exchange of the noun or verb will afford agreeable variety in the exercise.

2. In parsing a verb, first consider what conjugation, tense, and person it is, and what kind of verb; form the proper paradigm into that conjugation, tense, and person, as above; then change the radicals of the paradigm into those of the verb in question. For instance, אֶתְהַלֵּךְ is first sing. of fut. hithpahel, from הָלַךְ *he walked*, like לָמַד, which forms its future tenses thus:—

אֶלָּמֵד אֶלַּמֵּד אֶלַּמֵּד אֶלַּמֵּד אֶלַּמֵּד אֶלַּמֵּד אֶתְלַמֵּד

Then, changing the radicals, it becomes אֶתְהַלֵּךְ the word sought for.

TABLE I.—FORMS OF HEBREW NOUNS.

Radical.	I.	II.	III.	IV.	V.	VI.	VII.
סְפַר	סֵפֶר	סִפְרָה	סִפְרַת	סִפְרִי	אִסְפַּר	מִסְפַּר	תִּסְפַּר
סֹפֵר	סוֹפֵר	סוֹפְרָה	סוֹפֶרֶת	סִפְרִיָּה	אִסְפְּרָה	מִסְפְּרָה	תִּסְפְּרָה
סִפֵּר	סִפּוֹר	סִפּוֹרָה	סִפּוֹרֶת	סִפְרִית	אִסְפְּרַת	מִסְפְּרַת	תִּסְפְּרַת
סִפֵּר	סוּפַר	סוּפְרָה	סוּפֶרֶת	סִפְרוּת	אִסְפּוֹר	מִסְפּוֹר	תִּסְפּוֹר
סִפֵּר	סִפּוּר	סִפּוּרָה	סִפּוּרֶת	סִפְרוֹן	אִסְפּוֹרָה	מִסְפּוֹרָה	תִּסְפּוֹרָה
סִפֵּר	סִפִּיר	סִפִּירָה	סִפִּירֶת	סִפְרוֹן	אִסְפּוֹרֶת	מִסְפּוֹרֶת	תִּסְפּוֹרֶת
סִפֵּר	סִיפּוּר	סִיפּוּרָה	סִיפּוּרֶת	סִפְרוֹנָה	אִסְפִּיר	מִסְפִּיר	תִּסְפִּיר
סַף	סִפָּה	סַפַּת	יִסַּף	נִסַּף	אִסַּפֵּף	מִסַּף	תִּסַּף
סוֹף	סוֹפָה	סוֹפַת	יִסַּפֵּה	נִסַּפֵּה	אִסַּפֵּה	מִסַּפֵּה	תִּסַּפֵּה
סוּף	סוּפָה	סוּפַת	יִסַּפֵּת	נִסַּפֵּת	אִסַּפֵּת	מִסַּפֵּת	תִּסַּפֵּת
סִיף	סִיפָה	סִיפַּת	יוֹסַף	נוֹסַף	אוֹסַף	מוֹסַף	תּוֹסַף
סְפִי	סִפְיָה	סִפְיַת	יוֹסֵפָה	נוֹסֵפָה	אוֹסֵפָה	מוֹסֵפָה	תּוֹסֵפָה
סִפּוֹן	נְפוֹנָה	סִפּוּת	יוֹסֵפַת	נִסַּפַת	אוֹסַפַּת	מוֹסַפַּת	תּוֹסַפַּת

NOTE.—The words in this page are not all significant, but are set down in order to show the various inflections of which one word may be susceptible.

Table II.—Cases of Nouns.

MASCULINE SINGULAR.

Mem.	Lamed.	Caph.	Beth.	Kal.	Case.
מִסְפָּר	לְסֵפֶר	כְּסֵפֶר	בְּסֵפֶר	סֵפֶר	A book, absolute.
מִסְפַּר	לְסֵפֶר	כְּסֵפֶר	בְּסֵפֶר	סֵפֶר	Book of, regimen.
מִסְפָּרִי	לְסִפְרִי	כְּסִפְרִי	בְּסִפְרִי	סִפְרִי	My book, com.
מִסְפָּרְךָ	לְסִפְרְךָ	כְּסִפְרְךָ	בְּסִפְרְךָ	סִפְרְךָ	Thy book, mas.
מִסְפָּרֵךְ	לְסִפְרֵךְ	כְּסִפְרֵךְ	בְּסִפְרֵךְ	סִפְרֵךְ	Thy book, fem.
מִסְפָּרוֹ	לְסִפְרוֹ	כְּסִפְרוֹ	בְּסִפְרוֹ	סִפְרוֹ	His book.
מִסְפָּרָהּ	לְסִפְרָהּ	כְּסִפְרָהּ	בְּסִפְרָהּ	סִפְרָהּ	Her book.
מִסְפָּרֵנוּ	לְסִפְרֵנוּ	כְּסִפְרֵנוּ	בְּסִפְרֵנוּ	סִפְרֵנוּ	Our book, com.
מִסְפַּרְכֶם	לְסִפְרְכֶם	כְּסִפְרְכֶם	בְּסִפְרְכֶם	סִפְרְכֶם	Your book, mas.
מִסְפַּרְכֶן	לְסִפְרְכֶן	כְּסִפְרְכֶן	בְּסִפְרְכֶן	סִפְרְכֶן	Your book, fem.
מִסְפָּרָם	לְסִפְרָם	כְּסִפְרָם	בְּסִפְרָם	סִפְרָם	Their book, mas.
מִסְפָּרָן	לְסִפְרָן	כְּסִפְרָן	בְּסִפְרָן	סִפְרָן	Their book, fem.
מֵהַסֵּפֶר	לְהַסֵּפֶר	כְּהַסֵּפֶר	בְּהַסֵּפֶר	הַסֵּפֶר	The book, emph.
שֶׁמִּסֵּפֶר	שֶׁלַּסֵּפֶר	שֶׁכַּסֵּפֶר	שֶׁבַּסֵּפֶר	שֶׁהַסֵּפֶר	The book, relat.

MASCULINE PLURAL.

סְפָרִים	סְפָרִים	סִפְרֵי	סִפְרֵי	Books, absolute.
סִפְרֵי	סִפְרֵי	סִפְרֵי	סִפְרֵי	Books of, regimen.
סְפָרַי	סְפָרַי	סִפְרַי	סִפְרַי	My books, com.
סְפָרֶיךָ	סְפָרֶיךָ	סִפְרֶיךָ	סִפְרֶיךָ	Thy books, mas.
סְפָרַיִךְ	סְפָרַיִךְ	סִפְרַיִךְ	סִפְרַיִךְ	Thy books, fem.
סְפָרָיו	סְפָרָיו	סִפְרָיו	סִפְרָיו	His books.
סְפָרֶיהָ	סְפָרֶיהָ	סִפְרֶיהָ	סִפְרֶיהָ	Her books.
סְפָרֵינוּ	סְפָרֵינוּ	סִפְרֵינוּ	סִפְרֵינוּ	Our books, com.
סְפָרֵיכֶם	סְפָרֵיכֶם	סִפְרֵיכֶם	סִפְרֵיכֶם	Your books, mas.
סְפָרֵיכֶן	סְפָרֵיכֶן	סִפְרֵיכֶן	סִפְרֵיכֶן	Your books, fem.
סְפָרֵיהֶם	סְפָרֵיהֶם	סִפְרֵיהֶם	סִפְרֵיהֶם	Their books, mas.
סְפָרֵיהֶן	סְפָרֵיהֶן	סִפְרֵיהֶן	סִפְרֵיהֶן	Their books, fem.
הַסְּפָרִים	הַסְּפָרִים	הַסִּפְרֵי	הַסִּפְרֵי	The books, emph.
שֶׁסְּפָרַי	שֶׁסְּפָרַי	שֶׁסִּפְרֵי	שֶׁסִּפְרֵי	The books, relat.

TABLE III.—CASES OF NOUNS.

FEMININE SINGULAR.

Mem.	Lamed.	Caph.	Beth.	Kal.	Case.
מִתּוֹרָה	לְתוֹרָה	כְּתוֹרָה	בְּתוֹרָה	תּוֹרָה	A law, absolute.
מִתּוֹרַת	לְתוֹרַת	כְּתוֹרַת	בְּתוֹרַת	תּוֹרַת	Law of, regimen.
מִתּוֹרָתִי	לְתוֹרָתִי	כְּתוֹרָתִי	בְּתוֹרָתִי	תּוֹרָתִי	My law, com.
מִתּוֹרָתְךָ	לְתוֹרָתְךָ	כְּתוֹרָתְךָ	בְּתוֹרָתְךָ	תּוֹרָתְךָ	Thy law, mas.
מִתּוֹרָתֵךְ	לְתוֹרָתֵךְ	כְּתוֹרָתֵךְ	בְּתוֹרָתֵךְ	תּוֹרָתֵךְ	Thy law, fem.
מִתּוֹרָתוֹ	לְתוֹרָתוֹ	כְּתוֹרָתוֹ	בְּתוֹרָתוֹ	תּוֹרָתוֹ	His law.
מִתּוֹרָתָהּ	לְתוֹרָתָהּ	כְּתוֹרָתָהּ	בְּתוֹרָתָהּ	תּוֹרָתָהּ	Her law.
מִתּוֹרָתֵנוּ	לְתוֹרָתֵנוּ	כְּתוֹרָתֵנוּ	בְּתוֹרָתֵנוּ	תּוֹרָתֵנוּ	Our law, com.
מִתּוֹרַתְכֶם	לְתוֹרַתְכֶם	כְּתוֹרַתְכֶם	בְּתוֹרַתְכֶם	תּוֹרַתְכֶם	Your law, mas.
מִתּוֹרַתְכֶן	לְתוֹרַתְכֶן	כְּתוֹרַתְכֶן	בְּתוֹרַתְכֶן	תּוֹרַתְכֶן	Your law, fem.
מִתּוֹרָתָם	לְתוֹרָתָם	כְּתוֹרָתָם	בְּתוֹרָתָם	תּוֹרָתָם	Their law, mas.
מִתּוֹרָתָן	לְתוֹרָתָן	כְּתוֹרָתָן	בְּתוֹרָתָן	תּוֹרָתָן	Their law, fem.
מֵהַתּוֹרָה	לְהַתּוֹרָה	כְּהַתּוֹרָה	בְּהַתּוֹרָה	הַתּוֹרָה	The law, emph.
שֶׁמִּתּוֹרָה	שֶׁלְּתוֹרָה	שֶׁכְּתוֹרָה	שֶׁבְּתוֹרָה	שֶׁהַתּוֹרָה	The law, relat.

Laws, absolute.	תּוֹרוֹת	בְּתוֹרוֹת	כְּתוֹרוֹת	לְתוֹרוֹת	מִתּוֹרוֹת
Laws of, regimen.	תּוֹדוֹת	בְּתוֹרוֹת	כְּתוֹרוֹת	לְתוֹרוֹת	מִתּוֹרוֹת
My laws, com.	תּוֹרוֹתַי	בְּתוֹרוֹתַי	כְּתוֹרוֹתַי	לְתוֹרוֹתַי	מִתּוֹרוֹתַי
Thy laws, mas.	תּוֹרוֹתֶיךָ	בְּתוֹרוֹתֶיךָ	כְּתוֹרוֹתֶיךָ	לְתוֹרוֹתֶיךָ	מִתּוֹרוֹתֶיךָ
Thy laws, fem.	תּוֹרוֹתַיִךְ	בְּתוֹרוֹתַיִךְ	כְּתוֹרוֹתַיִךְ	לְתוֹרוֹתַיִךְ	מִתּוֹרוֹתַיִךְ
His laws.	תּוֹרוֹתָיו	בְּתוֹרוֹתָיו	כְּתוֹרוֹתָיו	לְתוֹרוֹתָיו	מִתּוֹרוֹתָיו
Her laws.	תּוֹרוֹתֶיהָ	בְּתוֹרוֹתֶיהָ	כְּתוֹרוֹתֶיהָ	לְתוֹרוֹתֶיהָ	מִתּוֹרוֹתֶיהָ
Our laws, com.	תּוֹרוֹתֵינוּ	בְּתוֹרוֹתֵינוּ	כְּתוֹרוֹתֵינוּ	לְתוֹרוֹתֵינוּ	מִתּוֹרוֹתֵינוּ
Your laws, mas.	תּוֹרוֹתֵיכֶם	בְּתוֹרוֹתֵיכֶם	כְּתוֹרוֹתֵיכֶם	לְתוֹרוֹתֵיכֶם	מִתּוֹרוֹתֵיכֶם
Your laws, fem.	תּוֹרוֹתֵיכֶן	בְּתוֹרוֹתֵיכֶן	כְּתוֹרוֹתֵיכֶן	לְתוֹרוֹתֵיכֶן	מִתּוֹרוֹתֵיכֶן
Their laws, mas.	תּוֹרוֹתֵיהֶם	בְּתוֹרוֹתֵיהֶם	כְּתוֹרוֹתֵיהֶם	לְתוֹרוֹתֵיהֶם	מִתּוֹרוֹתֵיהֶם
Their laws, fem.	תּוֹרוֹתֵיהֶן	בְּתוֹרוֹתֵיהֶן	כְּתוֹרוֹתֵיהֶן	לְתוֹרוֹתֵיהֶן	מִתּוֹרוֹתֵיהֶן
The laws, emph.	הַתּוֹרוֹת	בַּהַתּוֹרוֹת	כַּהַתּוֹרוֹת	לַהַתּוֹרוֹת	מֵהַתּוֹרוֹת
The laws, relat.	שֶׁהַתּוֹרוֹת	שֶׁבַּתּוֹרוֹת	שֶׁכַּתּוֹרוֹת	שֶׁלַּתּוֹרוֹת	שֶׁמֵּתּוֹרוֹת

Table IV.—Pronouns, with their Cases and Prepositions.

Shin.	Mem.	Lamed.	Caph.	Beth.	Forms in Kal.			Case.
שֶׁל	מִן	לְמוֹ	כְּמוֹ	בְּמוֹ	אֵת	אֵת	אֵת	PRONOUN.
שֶׁלִּי	מִמֶּנִּי	לִי	כָּמוֹנִי	בִּי	אֹתִי	אֹתִי	אוֹתִי	Me, com.
שֶׁלְּךָ	מִמְּךָ	לְךָ	כָּמוֹךָ	בְּךָ	אֹתְךָ	אֹתְךָ	אוֹתְךָ	Thee, mas.
שֶׁלָּךְ	מִמֵּךְ	לָךְ	כָּמוֹךְ	בָּךְ	אֹתָךְ	אֹתָךְ	אוֹתָךְ	Thee, fem.
שֶׁלּוֹ	מִמֶּנּוּ	לוֹ	כָּמוֹהוּ	בּוֹ	אֹתוֹ	אֹתוֹ	אוֹתוֹ	Him.
שֶׁלָּהּ	מִמֶּנָּה	לָהּ	כָּמוֹהָ	בָּהּ	אֹתָהּ	אֹתָהּ	אוֹתָהּ	Her.
שֶׁלָּנוּ	מִמֶּנּוּ	לָנוּ	כָּמוֹנוּ	בָּנוּ	אֹתָנוּ	אֹתָנוּ	אוֹתָנוּ	Us, com.
שֶׁלָּכֶם	מִמָּכֶם	לָכֶם	כָּמוֹכֶם	בָּכֶם	אֶתְכֶם	אֶתְכֶם	אוֹתְכֶם	You, mas.
שֶׁלָּכֶן	מִמָּכֶן	לָכֶן	כָּמוֹכֶן	בָּכֶן	אֶתְכֶן	אֶתְכֶן	אוֹתְכֶן	You, fem.
שֶׁלָּהֶם	מֵהֶם	לָהֶם	כָּמוֹהֶם	בָּהֶם	אֹתָם	אֹתָם	אוֹתָם	Them, mas.
שֶׁלָּהֶן	מֵהֶן	לָהֶן	כָּמוֹהֶן	בָּהֶן	אֹתָן	אֹתָן	אוֹתָן	Them, fem.

TABLE V.—PRONOUNS DEMONSTRATIVE, INTERROGATIVE, AND RELATIVE.

Shin.	Mem.	Lamed.	Caph.	Beth.	He.	Kal.	Cases.
שֶׁזֶּה	מִזֶּה	לָזֶה	כָּזֶה	בָּזֶה	הַזֶּה	זֶה	This, mas.
שֶׁזֹּאת	מִזֹּאת	לְזֹאת	כְּזֹאת	בְּזֹאת	הַזֹּאת	זֹאת	This, fem.
שֶׁהוּא					הַהוּא	הוּא	That, mas.
שֶׁהִיא					הַהִיא	הִיא	That, fem.
	מֵאֵלֶּה	לָאֵלֶּה	כָּאֵלֶּה	בָּאֵלֶּה	הָאֵלֶּה	אֵלֶּה	These, com.
	מֵאֵלֶּה	לְאֵלֶּה	כְּאֵלֶּה	בְּאֵלֶּה	הָאֵלֶּה	אֵלֶּה	These, com.
שֶׁהֵם	מֵהֵמָּה	לָהֵמָּה	כָּהֵם	בָּהֵמָּה	הָהֵם	הֵם	Those, mas.
שֶׁהֵן	מֵהֵנָּה	לָהֵנָּה	כָּהֵן	בָּהֵנָּה	הָהֵן	הֵן	Those, fem.
שֶׁלָּמָּה	מִמָּה	לָמָּה	כְּמָה	בַּמָּה		מָה	What ?
שֶׁלָּמָּה	מִמָּה	לָמָּה	כְּמָה	בַּמָּה		מַה	What.
שֶׁלַּמֶּה	מִמֶּה	לָמֶּה	כַּמֶּה	בְּמֶה		מֶה	What.
שֶׁלְּמִי	מִמִּי	לְמִי	כְּמִי	בְּמִי		מִי	Who? whom?
	מֵאֲשֶׁר	לַאֲשֶׁר	כַּאֲשֶׁר	בַּאֲשֶׁר		אֲשֶׁר	Which, that.

Table VI.—Examples of Governing Particles.

	אֶל	אֵת	בֵּין	עַל	עִם	לִפְנֵי[a]	אַחֲרֵי[b]
	Unto.	With.	Between.	Upon.	With.	Before.	After.
Me.	אֵלַי	אִתִּי	בֵּינִי	עָלַי	עִמִּי	לְפָנַי	אַחֲרַי
Thee, mas.	אֵלֶיךָ	אִתְּךָ	בֵּינְךָ	עָלֶיךָ	עִמְּךָ	לְפָנֶיךָ	אַחֲרֶיךָ
Thee, fem.	אֵלַיִךְ	אִתָּךְ	בֵּינֵךְ	עָלַיִךְ	עִמָּךְ	לְפָנַיִךְ	אַחֲרַיִךְ
Him.	אֵלָיו	אִתּוֹ	בֵּינוֹ	עָלָיו	עִמּוֹ	לְפָנָיו	אַחֲרָיו
Her.	אֵלֶיהָ	אִתָּהּ	בֵּינָהּ	עָלֶיהָ	עִמָּהּ	לְפָנֶיהָ	אַחֲרֶיהָ
Us.	אֵלֵינוּ	אִתָּנוּ	בֵּינֵינוּ	עָלֵינוּ	עִמָּנוּ	לְפָנֵינוּ	אַחֲרֵינוּ
You, mas.	אֲלֵיכֶם	אִתְּכֶם	בֵּינֵיכֶם	עֲלֵיכֶם	עִמָּכֶם	לִפְנֵיכֶם	אַחֲרֵיכֶם
You, fem.	אֲלֵיכֶן	אִתְּכֶן	בֵּינֵיכֶן	עֲלֵיכֶן	עִמָּכֶן	לִפְנֵיכֶן	אַחֲרֵיכֶן
Them, mas.	אֲלֵיהֶם	אִתָּם	בֵּינֵיהֶם	עֲלֵיהֶם	עִמָּם	לִפְנֵיהֶם	אַחֲרֵיהֶם
Them, fem.	אֲלֵיהֶן	אִתָּן	בֵּינֵיהֶן	עֲלֵיהֶן	עִמָּן	לִפְנֵיהֶן	אַחֲרֵיהֶן

[a] Formed from פָּנִים, *facies*; hence לִפְנִים, and in reg. לִפְנֵי, *ad conspectum, coram.*

TABLE VII.—OF THE HEBREW NUMBERS.

CARDINAL.				ORDINAL.		
	Masculine.	Feminine.	Constructive.	Masculine.	Feminine.	
One.	אֶחָד	אַחַת	אַחַד אַחַת	רִאשׁוֹן	רִאשׁוֹנָה	First.
Two.	שְׁנַיִם	שְׁתַּיִם	שְׁנֵי שְׁתֵּי	שֵׁנִי	שֵׁנִית	Second.
Three.	שְׁלֹשָׁה	שָׁלֹשׁ	שְׁלֹשֶׁת שְׁלֹשׁ	שְׁלִישִׁי	שְׁלִישִׁית	Third.
Four.	אַרְבָּעָה	אַרְבַּע	אַרְבַּעַת	רְבִיעִי	רְבִיעִית	Fourth.
Five.	חֲמִשָּׁה	חָמֵשׁ	חֲמֵשֶׁת חֲמֵשׁ	חֲמִישִׁי	חֲמִישִׁית	Fifth.
Six.	שִׁשָּׁה	שֵׁשׁ	שִׁשֶּׁת	שִׁשִּׁי	שִׁשִּׁית	Sixth.
Seven.	שִׁבְעָה	שֶׁבַע	שִׁבְעַת שִׁבַע	שְׁבִיעִי	שְׁבִיעִית	Seventh.
Eight.	שְׁמֹנָה	שְׁמֹנֶה	שְׁמֹנַת	שְׁמִינִי	שְׁמִינִית	Eighth.
Nine.	תִּשְׁעָה	תֵּשַׁע	תִּשְׁעַת	תְּשִׁיעִי	תְּשִׁיעִית	Ninth.
Ten.	עֲשָׂרָה	עֶשֶׂר	עֲשֶׂרֶת	עֲשִׂירִי	עֲשִׂירִית	Tenth.

TABLE VIII.—HEBREW NUMERALS—(*Continued.*)

Feminine.		Masculine.			Common.	
אַחַת עֶשְׂרֵה		אֶחָד עָשָׂר		Eleven.	עֶשֶׂר	Ten.
שְׁתֵּים עֶשְׂרֵה		שְׁנֵים עָשָׂר		Twelve.	עֶשְׂרִים	Twenty.
שְׁלֹשׁ עֶשְׂרֵה		שְׁלֹשָׁה עָשָׂר		Thirteen.	שְׁלֹשִׁים	Thirty.
אַרְבַּע עֶשְׂרֵה		אַרְבָּעָה עָשָׂר		Fourteen.	אַרְבָּעִים	Forty.
חֲמֵשׁ עֶשְׂרֵה		חֲמִשָּׁה עָשָׂר		Fifteen.	חֲמִשִּׁים	Fifty.
שֵׁשׁ עֶשְׂרֵה		שִׁשָּׁה עָשָׂר		Sixteen.	שִׁשִּׁים	Sixty.
שְׁבַע עֶשְׂרֵה		שִׁבְעָה עָשָׂר		Seventeen.	שִׁבְעִים	Seventy.
שְׁמֹנֶה עֶשְׂרֵה		שְׁמֹנָה עָשָׂר		Eighteen.	שְׁמֹנִים	Eighty.
תְּשַׁע עֶשְׂרֵה		תִּשְׁעָה עָשָׂר		Nineteen.	תִּשְׁעִים	Ninety.
אַחַת וְעֶשְׂרִים		אֶחָד וְעֶשְׂרִים		Twenty-one.	מֵאָה	Hundred.
שְׁתֵּים וְעֶשְׂרִים		שְׁנֵים וְעֶשְׂרִים		Twenty-two.	אֶלֶף	Thousand.
שְׁלֹשׁ וְעֶשְׂרִים		שְׁלֹשָׁה וְעֶשְׂרִים		Twenty-three.	אַלְפַּיִם	Two thousand.
					אֲלָפִים	Thousands.

TABLE IX.—PARADIGM OF THE SUBSTANTIVE VERB הָיָה *to be.*

	Verb הָיָה *to be.*		Infinitive.	Beth.	Caph.	Lamed.	Mem.
PRONOUN.	PRÆT.	FUT.					
אֲנִי I.	הָיִיתִי	אֶהְיֶה	הֱיוֹתִי	בִּהְיוֹתִי	כִּהְיוֹתִי	לִהְיוֹתִי	מִהְיוֹתִי
אַתָּה Thou.	הָיִיתָ	תִּהְיֶה	הֱיוֹתְךָ	בִּהְיוֹתְךָ	כִּהְיוֹתְךָ	לִהְיוֹתְךָ	מִהְיוֹתְךָ
אַתְּ Thou.	הָיִית	תִּהְיִי	הֱיוֹתֵךְ	בִּהְיוֹתֵךְ	כִּהְיוֹתֵךְ	לִהְיוֹתֵךְ	מִהְיוֹתֵךְ
הוּא He.	הָיָה	יִהְיֶה	הֱיוֹתוֹ	בִּהְיוֹתוֹ	כִּהְיוֹתוֹ	לִהְיוֹתוֹ	מִהְיוֹתוֹ
הִיא She.	הָיְתָה	תִּהְיֶה	הֱיוֹתָהּ	בִּהְיוֹתָהּ	כִּהְיוֹתָהּ	לִהְיוֹתָהּ	מִהְיוֹתָהּ
אֲנַחְנוּ We.	הָיִינוּ	נִהְיֶה	הֱיוֹתֵנוּ	בִּהְיוֹתֵנוּ	כִּהְיוֹתֵנוּ	לִהְיוֹתֵנוּ	מִהְיוֹתֵנוּ
אַתֶּם You.	הָיִיתֶם	תִּהְיוּ	הֱיוֹתְכֶם	בִּהְיוֹתְכֶם	כִּהְיוֹתְכֶם	לִהְיוֹתְכֶם	מִהְיוֹתְכֶם
אַתֶּן You.	הָיִיתֶן	תִּהְיֶינָה	הֱיוֹתְכֶן	בִּהְיוֹתְכֶן	כִּהְיוֹתְכֶן	לִהְיוֹתְכֶן	מִהְיוֹתְכֶן
הֵם They.	הָיוּ	יִהְיוּ	הֱיוֹתָם	בִּהְיוֹתָם	כִּהְיוֹתָם	לִהְיוֹתָם	מִהְיוֹתָם
הֵן They.	הָיוּ	תִּהְיֶינָה	הֱיוֹתָן	בִּהְיוֹתָן	כִּהְיוֹתָן	לִהְיוֹתָן	מִהְיוֹתָן

TABLE X.—PARADIGM OF PERFECT VERBS. לָמַד *he learned.*

		Kal.	Niphal.	Pihel.	Puhal.	Hiphil.	Hophal.	Hithpahel.	
Abstract.	Preterite.	לָמַד (··)	נִלְמַד (··)	לִמֵּד (-)	(ד) לֻמַּד	הִלְמִיד (··)	(י) הָלְמַד	הִתְלַמֵּד (-)	*Paragogic Letters.*
	Imperative.	לְמוֹד (-) (··)	הִלָּמֵד (-)	לַמֵּד (-)		הַלְמֵד (י)		הִתְלַמֵּד (-)	
	Future.	אֶלְמוֹד (-) (··)	אֵלָּמֵד (-)	אֲלַמֵּד (-)	אֲלֻמַּד	אַלְמִיד (··)	אֲלֻמַּד	אֶתְלַמֵּד (-)	
	Infinitive.	(ד) לָמוֹד (-)	לְהִלָּמֵד (-)	לַמֵּד	לֻמַּד	הַלְמִיר (··)	הָלְמַד	הִתְלַמֵּד (-)	
	Benoni.	(ד) לוֹמֵד		מְלַמֵּד		מַלְמִיד (··)		מִתְלַמֵּד	
	Pahul.	לָמוּד	נִלְמָד		מֻלְמָד		(י) מָלְמָד		
Preterite.	He.	לָמַד	נִלְמַד	לִמֵּד	לִמַּד	הִלְמִיד	הָלְמַד	הִתְלַמֵּד	ה
	She.	לָמְדָה	נִלְמְדָה	לִמְּדָה	לִמְּדָה	הִלְמִידָה	הָלְמְדָה	הִתְלַמְּדָה	
	Thou, mas.	לָמַדְתָּ	נִלְמַדְתָּ	לִמַּדְתָּ	לִמַּדְתָּ	הִלְמַדְתָּ	הָלְמַדְתָּ	הִתְלַמַּדְתָּ	
	Thou, fem.	לָמַדְתְּ	נִלְמַדְתְּ	לִמַּדְתְּ	לִמַּדְתְּ	הִלְמַדְתְּ	הָלְמַדְתְּ	הִתְלַמַּדְתְּ	
	I.	לָמַדְתִּי	נִלְמַדְתִּי	לִמַּדְתִּי	לִמַּדְתִּי	הִלְמַדְתִּי	הָלְמַדְתִּי	הִתְלַמַּדְתִּי	
	They.	לָמְדוּ	נִלְמְדוּ	לִמְּדוּ	לִמְּדוּ	הִלְמִידוּ	הָלְמְדוּ	הִתְלַמְּדוּ	
	You, mas.	לְמַדְתֶּם	נִלְמַדְתֶּם	לִמַּדְתֶּם	לִמַּדְתֶּם	הִלְמַדְתֶּם	הָלְמַדְתֶּם	הִתְלַמַּדְתֶּם	
	You, fem.	לְמַדְתֶּן	נִלְמַדְתֶּן	לִמַּדְתֶּן	לִמַּדְתֶּן	הִלְמַדְתֶּן	הָלְמַדְתֶּן	הִתְלַמַּדְתֶּן	
	We.	לָמַדְנוּ	נִלְמַדְנוּ	לִמַּדְנוּ	לִמַּדְנוּ	הִלְמַדְנוּ	הָלְמַדְנוּ	הִתְלַמַּדְנוּ	
Imperative.	Thou, mas.	לְמוֹד	הִלָּמֵד	לַמֵּד		הִלָּמֵד		הִתְלַמֵּד	ה
	Thou, fem.	לְמִדִי	הִלָּמְדִי	לַמְּדִי		הִלָּמְדִי		הִתְלַמְּדִי	ז
	You, mas.	לִמְדוּ	הִלָּמְדוּ	לַמְּדוּ		הִלָּמְדוּ		הִתְלַמְּדוּ	

	Thou, mas.	תִּלְמוֹד	תִּלָּמֵד	תְּלַמֵּד	תְּלֻמַּד	תַּלְמִיד	תָּלְמַד	תִּתְלַמֵּד	
Future.	Thou, fem.	תִּלְמְדִי	תִּלָּמְדִי	תְּלַמְּדִי	תְּלֻמְּדִי	תַּלְמִידִי	תָּלְמְדִי	תִּתְלַמְּדִי	ן
	He.	יִלְמוֹד	יִלָּמֵד	יְלַמֵּד	יְלֻמַּד	יַלְמִיד	יָלְמַד	יִתְלַמֵּד	
	She.	תִּלְמוֹד	תִּלָּמֵד	תְּלַמֵּד	תְּלֻמַּד	תַּלְמִיד	תָּלְמַד	תִּתְלַמֵּד	
	We.	נִלְמוֹד	נִלָּמֵד	נְלַמֵּד	נְלֻמַּד	נַלְמִיד	נָלְמַד	נִתְלַמֵּד	ה
	You, mas.	תִּלְמְדוּ	תִּלָּמְדוּ	תְּלַמְּדוּ	תְּלֻמְּדוּ	תַּלְמִידוּ	תָּלְמְדוּ	תִּתְלַמְּדוּ	ן
	They, mas.	יִלְמְדוּ	יִלָּמְדוּ	יְלַמְּדוּ	יְלֻמְּדוּ	יַלְמִידוּ	יָלְמְדוּ	יִתְלַמְּדוּ	ן
	You, they, fem.	תִּלְמוֹדְנָה	תִּלָּמֵדְנָה	תְּלַמֵּדְנָה	תְּלֻמַּדְנָה	תַּלְמִידְנָה	תָּלְמַדְנָה	תִּתְלַמֵּדְנָה	
	Infinitive.	לְמוֹד	הִלָּמֵד	לַמֵּד	לֻמַּד	הַלְמֵד (יִד)	הָלְמַד	הִתְלַמֵּד	י, ה
Benoni.	Mas. singular.	לוֹמֵד		מְלַמֵּד		מַלְמִיד		מִתְלַמֵּד	
	Mas. plural.	לוֹמְדִים		מְלַמְּדִים		מַלְמִידִים		מִתְלַמְּדִים	
	Fem. sing.	לוֹמְדָה		מְלַמְּדָה		מַלְמִידָה		מִתְלַמְּדָה	
		לוֹמֶדֶת		מְלַמֶּדֶת		מַלְמֶדֶת		מִתְלַמֶּדֶת	
	Fem. plural.	לוֹמְדוֹת		מְלַמְּדוֹת		מַלְמִידוֹת		מִתְלַמְּדוֹת	
Pahul.	Mas. singular.	לָמוּד	נִלְמָד		מְלֻמָּד		מָלְמָד		
	Mas. plural.	לְמוּדִים	נִלְמָדִים		מְלֻמָּדִים		מָלְמָדִים		
	Fem. singular.	לְמוּדָה	נִלְמָדָה		מְלֻמָּדָה		מָלְמָדָה		
			נִלְמֶדֶת		מְלֻמֶּדֶת		מָלְמֶדֶת		
	Fem. plural.	לְמוּדוֹת	נִלְמָדוֹת		מְלֻמָּדוֹת		מָלְמָדוֹת		

TABLE XI.—PARADIGM OF VERBS WHOSE FIRST RADICAL IS י, as יָשַׁב *he sat.*

		Kal.	Niphal.	Pihel.	Puhal.	Hiphil.	Hophal.	Hithpahel.
Abstract.	Preterite.	יָשַׁב (וֹ)	נוֹשַׁב	יִשֵּׁב	יֻשַּׁב	הוֹשִׁיב (··)	הוּשַׁב	הִתְיַשֵּׁב (-)
	Imperative.	שֵׁב (-)	הִוָּשֵׁב	יַשֵּׁב		הוֹשֵׁב (י)		הִתְיַשֵּׁב
	Future.	יֵשֵׁב (-)	אִוָּשֵׁב	אֲיַשֵּׁב	אָיֻשַּׁב	אוֹשִׁיב (··)	אוּשַׁב	אֶתְיַשֵּׁב
	Infinitive.	שֶׁבֶת (--)	הִוָּשֵׁב	יַשֵּׁב	יֻשַּׁב	הוֹשִׁיב (··)	הוּשֵׁב (-)	הִתְיַשֵּׁב (-)
	Benoni.	יוֹשֵׁב		מְיַשֵּׁב		מוֹשִׁיב (··)		מִתְיַשֵּׁב
	Pahul.	יָשׁוּב	נוֹשַׁב		מְיֻשָּׁב		מוּשָׁב	
Preterite.	He.	יָשַׁב	נוֹשַׁב	יִשֵּׁב	יֻשַּׁב	הוֹשִׁיב	הוּשַׁב	הִתְיַשֵּׁב
	She.	יָשְׁבָה	נוֹשְׁבָה	יִשְּׁבָה	יֻשְּׁבָה	הוֹשִׁיבָה	הוּשְׁבָה	הִתְיַשְּׁבָה
	Thou, mas.	יָשַׁבְתָּ	נוֹשַׁבְתָּ	יִשַּׁבְתָּ	יֻשַּׁבְתָּ	הוֹשַׁבְתָּ	הוּשַׁבְתָּ	הִתְיַשַּׁבְתָּ
	Thou, fem.	יָשַׁבְתְּ	נוֹשַׁבְתְּ	יִשַּׁבְתְּ	יֻשַּׁבְתְּ	הוֹשַׁבְתְּ	הוּשַׁבְתְּ	הִתְיַשַּׁבְתְּ
	I.	יָשַׁבְתִּי	נוֹשַׁבְתִּי	יִשַּׁבְתִּי	יֻשַּׁבְתִּי	הוֹשַׁבְתִּי	הוּשַׁבְתִּי	הִתְיַשַּׁבְתִּי
	They.	יָשְׁבוּ	נוֹשְׁבוּ	יִשְּׁבוּ	יֻשְּׁבוּ	הוֹשִׁיבוּ	הוּשְׁבוּ	הִתְיַשְּׁבוּ
	You, mas.	יְשַׁבְתֶּם	נוֹשַׁבְתֶּם	יִשַּׁבְתֶּם	יֻשַּׁבְתֶּם	הוֹשַׁבְתֶּם	הוּשַׁבְתֶּם	הִתְיַשַּׁבְתֶּם
	You, fem.	יְשַׁבְתֶּן	נוֹשַׁבְתֶּן	יִשַּׁבְתֶּן	יֻשַּׁבְתֶּן	הוֹשַׁבְתֶּן	הוּשַׁבְתֶּן	הִתְיַשַּׁבְתֶּן
	We.	יָשַׁבְנוּ	נוֹשַׁבְנוּ	יִשַּׁבְנוּ	יֻשַּׁבְנוּ	הוֹשַׁבְנוּ	הוּשַׁבְנוּ	הִתְיַשַּׁבְנוּ
Imperative.	Thou, mas.	שֵׁב	הִוָּשֵׁב	יַשֵּׁב		הוֹשֵׁב		הִתְיַשֵּׁב
	Thou, fem.	שְׁבִי	הִוָּשְׁבִי	יַשְּׁבִי		הוֹשְׁבִי		הִתְיַשְּׁבִי
	Ye, mas.	שְׁבוּ	הִוָּשְׁבוּ	יַשְּׁבוּ		הוֹשְׁבוּ		הִתְיַשְּׁבוּ

Future.	Thou, mas.	תֵּשֵׁב	תֻּשַּׁב	תֵּיֻשַּׁב	תֵּישֵׁב	תּוּשַׁב	תּוּשַׁב	תֻּתְיַשֵּׁב
	Thou, fem.	תֵּשְׁבִי	תֻּשְׁבִי	תֵּיֻשְּׁבִי	תֵּישְׁבִי	תּוּשְׁבִי	תּוּשְׁבִי	תֻּתְיַשְּׁבִי
	He.	יֵשֵׁב	יֻשַּׁב	יֵיֻשַּׁב	יֵישֵׁב	יוּשַׁב	יוּשַׁב	יֻתְיַשֵּׁב
	She.	תֵּשֵׁב	תֻּשַּׁב	תֵּיֻשַּׁב	תֵּישֵׁב	תּוּשַׁב	תּוּשַׁב	תֻּתְיַשֵּׁב
	We.	נֵשֵׁב	נֻשַּׁב	נֵיֻשַּׁב	נֵישֵׁב	נוּשַׁב	נוּשַׁב	נֻתְיַשֵּׁב
	You, mas.	תֵּשְׁבוּ	תֻּשְׁבוּ	תֵּיֻשְּׁבוּ	תֵּישְׁבוּ	תּוּשְׁבוּ	תּוּשְׁבוּ	תֻּתְיַשְּׁבוּ
	They, mas.	יֵשְׁבוּ	יֻשְׁבוּ	יֵיֻשְּׁבוּ	יֵישְׁבוּ	יוּשְׁבוּ	יוּשְׁבוּ	יֻתְיַשְּׁבוּ
	You, they, fem.	תֵּשֵׁבְנָה	תֻּשַּׁבְנָה	תֵּיֻשַּׁבְנָה	תֵּישֵׁבְנָה	תּוּשַׁבְנָה	תּוּשַׁבְנָה	תֻּתְיַשֵּׁבְנָה
	Infinitive.	שֶׁבֶת	הֻשַּׁב	יֻשַּׁב	יֻשַּׁב	הוּשַׁב	הוּשַׁב	הֻתְיַשֵּׁב
Benoni.	Mas. singular.	יוֹשֵׁב		מְיֻשַּׁב		מוּשִׁיב		מִתְיַשֵּׁב
	Mas. plural.	יוֹשְׁבִים		מְיֻשְּׁבִים		מוֹשִׁיבִים		מִתְיַשְּׁבִים
	Fem. singular.	יוֹשְׁבָה		מְיֻשְּׁבָה		מוֹשִׁיבָה		מִתְיַשְּׁבָה
		יוֹשֶׁבֶת		מְיֻשֶּׁבֶת		מוֹשֶׁבֶת		מִתְיַשֶּׁבֶת
	Fem. plural.	יוֹשְׁבוֹת		מְיֻשְּׁבוֹת		מוֹשִׁיבוֹת		מִתְיַשְּׁבוֹת
Pahul.	Mas. singular.	יָשׁוּב	נוֹשָׁב		מֻישָּׁב		מוּשָׁב	
	Mas. plural.	יְשׁוּבִים	נוֹשָׁבִים		מֻישָּׁבִים		מוּשָׁבִים	
	Fem. singular.	יְשׁוּבָה	נוֹשָׁבָה		מֻישָּׁבָה		מוּשָׁבָה	
		יְשׁוּבֶת	נוֹשֶׁבֶת		מֻישֶּׁבֶת		מוּשֶׁבֶת	
	Fem. plural.	יְשׁוּבוֹת	נוֹשָׁבוֹת		מֻישָּׁבוֹת		מוּשָׁבוֹת	

TABLE XII.—PARADIGM OF VERBS WHOSE FIRST RADICAL IS נ. נָגַשׁ *he approached.*

		Kal.	Niphal.	Pihel.	Puhal.	Hiphil.	Hophal.	Hithpahel.
Abstract.	Preterite.	נָגַשׁ	נִגַּשׁ	נִגַּשׁ	נֻגַּשׁ	הִגִּישׁ	(ו) הָגַשׁ	הִתְנַגֵּשׁ
	Imperative.	גַּשׁ (··)	הִנָּגֵשׁ	נַגֵּשׁ		הַגִּישׁ (··)		הִתְנַגֵּשׁ
	Future.	אִגַּשׁ (··) (ו)	אִנָּגֵשׁ	אֲנַגֵּשׁ	אֲנֻגַּשׁ	אַגִּישׁ (··)	(ו) אֻגַּשׁ	אֶתְנַגֵּשׁ
	Infinitive.	גֶּשֶׁת	הִנָּגֵשׁ	נַגֵּשׁ	נֻגֹּשׁ (ו)	הַגִּישׁ (··)	(ו) הָגַשׁ	הִתְנַגֵּשׁ
	Benoni.	נִגָּשׁ		מְנַגֵּשׁ		מַגִּישׁ (··)		מִתְנַגֵּשׁ
	Pahul.	נָגוּשׁ	נִגַּשׁ		מְנֻגָּשׁ		(ו) מֻגָּשׁ	
Preterite.	He.	נָגַשׁ	נִגַּשׁ	נִגַּשׁ	נִגַּשׁ	הִגִּישׁ	הֻגַּשׁ	הִתְנַגֵּשׁ
	She.	נָגְשָׁה	נִגְּשָׁה	נִגְּשָׁה	נֻגְּשָׁה	הִגִּישָׁה	הֻגְּשָׁה	הִתְנַגְּשָׁה
	Thou, mas.	נָגַשְׁתָּ	נִגַּשְׁתָּ	נִגַּשְׁתָּ	נֻגַּשְׁתָּ	הִגַּשְׁתָּ	הֻגַּשְׁתָּ	הִתְנַגַּשְׁתָּ
	Thou, fem.	נָגַשְׁתְּ	נִגַּשְׁתְּ	נִגַּשְׁתְּ	נֻגַּשְׁתְּ	הִגַּשְׁתְּ	הֻגַּשְׁתְּ	הִתְנַגַּשְׁתְּ
	I.	נָגַשְׁתִּי	נִגַּשְׁתִּי	נִגַּשְׁתִּי	נֻגַּשְׁתִּי	הִגַּשְׁתִּי	הֻגַּשְׁתִּי	הִתְנַגַּשְׁתִּי
	They.	נָגְשׁוּ	נִגְּשׁוּ	נִגְּשׁוּ	נֻגְּשׁוּ	הִגִּישׁוּ	הֻגְּשׁוּ	הִתְנַגְּשׁוּ
	You, mas.	נָגַשְׁתֶּם	נִגַּשְׁתֶּם	נִגַּשְׁתֶּם	נֻגַּשְׁתֶּם	הִגַּשְׁתֶּם	הֻגַּשְׁתֶּם	הִתְנַגַּשְׁתֶּם
	You, fem.	נָגַשְׁתֶּן	נִגַּשְׁתֶּן	נִגַּשְׁתֶּן	נֻגַּשְׁתֶּן	הִגַּשְׁתֶּן	הֻגַּשְׁתֶּן	הִתְנַגַּשְׁתֶּן
	We.	נָגַשְׁנוּ	נִגַּשְׁנוּ	נִגַּשְׁנוּ	נֻגַּשְׁנוּ	הִגַּשְׁנוּ	הֻגַּשְׁנוּ	הִתְנַגַּשְׁנוּ
Imperative.	Thou, mas.	גַּשׁ	הִנָּגֵשׁ	נַגֵּשׁ		הַגֵּשׁ		הִתְנַגֵּשׁ
	Thou, fem.	גְּשִׁי	הִנָּגְשִׁי	נַגְּשִׁי		הַגִּישִׁי		הִתְנַגְּשִׁי
	You, mas.	גְּשׁוּ	הִנָּגְשׁוּ	נַגְּשׁוּ		הַגִּישׁוּ		הִתְנַגְּשׁוּ
	You, fem.	גֹּשְׁנָה	הִנָּגַשְׁנָה	נַגַּשְׁנָה		הַגַּשְׁנָה		הִתְנַגַּשְׁנָה

	I.	אֶגַּשׁ	אֶפָּגֵשׁ	אֲנַגֵּשׁ	אֲנֻגַּשׁ	אַגִּישׁ	אָגַּשׁ	אֶתְנַגֵּשׁ
Future.	Thou, mas.	תִּגַּשׁ	תִּפָּגֵשׁ	תְּנַגֵּשׁ	תְּנֻגַּשׁ	תַּגִּישׁ	תָּגַּשׁ	תִּתְנַגֵּשׁ
	Thou, fem.	תִּגְּשִׁי	תִּפָּגְשִׁי	תְּנַגְּשִׁי	תְּנֻגְּשִׁי	תַּגִּישִׁי	תָּגְּשִׁי	תִּתְנַגְּשִׁי
	He.	יִגַּשׁ	יִפָּגֵשׁ	יְנַגֵּשׁ	יְנֻגַּשׁ	יַגִּישׁ	יָגַּשׁ	יִתְנַגֵּשׁ
	She.	תִּגַּשׁ	תִּפָּגֵשׁ	תְּנַגֵּשׁ	תְּנֻגַּשׁ	תַּגִּישׁ	תָּגַּשׁ	תִּתְנַגֵּשׁ
	We.	נִגַּשׁ	נִפָּגֵשׁ	נְנַגֵּשׁ	נְנֻגַּשׁ	נַגִּישׁ	נָגַּשׁ	נִתְנַגֵּשׁ
	You, mas.	תִּגְּשׁוּ	תִּפָּגְשׁוּ	תְּנַגְּשׁוּ	תְּנֻגְּשׁוּ	תַּגִּישׁוּ	תָּגְּשׁוּ	תִּתְנַגְּשׁוּ
	They, mas.	יִגְּשׁוּ	יִפָּגְשׁוּ	יְנַגְּשׁוּ	יְנֻגְּשׁוּ	יַגִּישׁוּ	יָגְּשׁוּ	יִתְנַגְּשׁוּ
	You, they, fem.	תִּגַּשְׁנָה	תִּפָּגֵשְׁנָה	תְּנַגֵּשְׁנָה	תְּנֻגַּשְׁנָה	תַּגֵּשְׁנָה	תָּגַּשְׁנָה	תִּתְנַגֵּשְׁנָה
	Infinitive.	גֶּשֶׁת	הִפָּגֵשׁ	נַגֵּשׁ	נֻגַּשׁ	הַגִּישׁ	הָגַּשׁ	הִתְנַגֵּשׁ
Benoni.	Mas. singular.	נוֹגֵשׁ		מְנַגֵּשׁ		מַגִּישׁ		מִתְנַגֵּשׁ
	Mas. plural.	נוֹגְשִׁים		מְנַגְּשִׁים		מַגִּישִׁים		מִתְנַגְּשִׁים
	Fem. singular.	נוֹגְשָׁה		מְנַגְּשָׁה		מַגִּישָׁה		מִתְנַגְּשָׁה
		נוֹגֶשֶׁת		מְנַגֶּשֶׁת		מַגֶּשֶׁת		מִתְנַגֶּשֶׁת
	Fem. plural.	נוֹגְשׁוֹת		מְנַגְּשׁוֹת		מַגִּישׁוֹת		מִתְנַגְּשׁוֹת
Pahul.	Mas. singular.	נָגוּשׁ	נִגָּשׁ		מְנֻגָּשׁ		מֻגָּשׁ	
	Mas. plural.	נְגוּשִׁים	נִגָּשִׁים		מְנֻגָּשִׁים		מֻגָּשִׁים	
	Fem. singular.	נְגוּשָׁה	נִגָּשָׁה		מְנֻגָּשָׁה		מֻגָּשָׁה	
	Fem. plural.	נְגוּשׁוֹת	נִגָּשׁוֹת		מְנֻגָּשׁוֹת		מֻגָּשׁוֹת	

TABLE XIII.—PARADIGM OF VERBS WHOSE SECOND RADICAL IS ו OR י קוּם *to arise.*

		Kal.	Niphal.	Pihel.	Puhal.	Hiphil.	Hophal.	Hithpahel.
Abstract.	Preterite.	קָם	נָקוֹם	קוֹמֵם	קוֹמַם	הֵקִים (··)	הוּקַם	הִתְקוֹמֵם
	Imperative.	קוּם (וּ)	הָקוֹם	קוֹמֵם		הָקִים (··)		הִתְקוֹמֵם
	Future.	אָקוּם (וּ)	אָקוֹם	אֲקוֹמֵם	אֲקוֹמַם	אָקִים (··)	אוּקַם	אֶתְקוֹמֵם
	Infinitive.	קוּם (וּ)	הָקוֹם	קוֹמֵם	קוֹמַם	הָקִים (··)	הוּקַם	הִתְקוֹמֵם
	Benoni.	קָם		מְקוֹמֵם		מֵקִים		מִתְקוֹמֵם
	Pahul.	קוּם	נָקוֹם		מְקוֹמָם		מוּקָם	
Preterite.	He.	קָם	נָקוֹם	קוֹמֵם	קוֹמַם	הֵקִים	הוּקַם	הִתְקוֹמֵם
	She.	קָמָה	נְקוֹמָה	קוֹמְמָה	קוֹמְמָה	הֵקִימָה	הוּקְמָה	הִתְקוֹמְמָה
	Thou, mas.	קַמְתָּ	נְקוֹמוֹתָ	קוֹמַמְתָּ	קוֹמַמְתָּ	הֵקִימוֹתָ	הוּקַמְתָּ	הִתְקוֹמַמְתָּ
	Thou, fem.	קַמְתְּ	נְקוֹמוֹת	קוֹמַמְתְּ	קוֹמַמְתְּ	הֵקִימוֹת	הוּקַמְתְּ	הִתְקוֹמַמְתְּ
	I.	קַמְתִּי	נְקוֹמוֹתִי	קוֹמַמְתִּי	קוֹמַמְתִּי	הֵקִימוֹתִי	הוּקַמְתִּי	הִתְקוֹמַמְתִּי
	They.	קָמוּ	נְקוֹמוּ	קוֹמְמוּ	קוֹמְמוּ	הֵקִימוּ	הוּקְמוּ	הִתְקוֹמְמוּ
	You, mas.	קַמְתֶּם	נְקוֹמוֹתֶם	קוֹמַמְתֶּם	קוֹמַמְתֶּם	הֵקִימוֹתֶם	הוּקַמְתֶּם	הִתְקוֹמַמְתֶּם
	You, fem.	קַמְתֶּן	נְקוֹמוֹתֶן	קוֹמַמְתֶּן	קוֹמַמְתֶּן	הֵקִימוֹתֶן	הוּקַמְתֶּן	הִתְקוֹמַמְתֶּן
	We.	קַמְנוּ	נְקוֹמוֹנוּ	קוֹמַמְנוּ	קוֹמַמְנוּ	הֵקִימוֹנוּ	הוּקַמְנוּ	הִתְקוֹמַמְנוּ
Imperative.	Thou, mas.	קוּם	הָקוֹם	קוֹמֵם		הָקֵם (·)		הִתְקוֹמֵם
	Thou, fem.	קוּמִי	הָקוֹמִי	קוֹמְמִי		הָקִימִי		הִתְקוֹמְמִי
	You, mas.	קוּמוּ	הָקוֹמוּ	קוֹמְמוּ		הָקִימוּ		הִתְקוֹמְמוּ
	You, fem.	קוּמְנָה	הָקוֹמְנָה	קוֹמַמְנָה		הָקֵמְנָה		הִתְקוֹמַמְנָה

| *Future.* | | |

TABLE XIV.—PARADIGM OF VERBS WHOSE THIRD RADICAL IS א מָצָא *he found.*

		Kal.	Niphal.	Pihel.	Puhal.	Hiphil.	Hophal.	Hithpahel.
Abstract.	Preterite.	מָצָא	נִמְצָא	מִצֵּא	מֻצָּא	הִמְצִיא	הָמְצָא	הִתְמַצֵּא
	Imperative.	מְצָא	הִמָּצֵא	מַצֵּא		הַמְצִיא		הִתְמַצֵּא
	Future.	אֶמְצָא	אִמָּצֵא	אֲמַצֵּא	אֻמְצָא	אַמְצִיא	אָמְצָא	אֶתְמַצֵּא
	Infinitive.	(ד) מְצֹא (אֹ וֹת)	הִמָּצֵא	מַצֹּא (וֹת)	מֻצֹּא (וֹת)	הַמְצִיא (י)	הָמְצֹא (וֹת)	הִתְמַצֵּא
	Benoni.	מֹצֵא		מְמַצֵּא		מַמְצִיא (·)		מִתְמַצֵּא
	Pahul.	מְצוּא	נִמְצָא		מֻמְצָא		(·) מָמְצָא	
Preterite.	He.	מָצָא	נִמְצָא	מִצֵּא	מֻצָּא	הִמְצִיא	הָמְצָא	הִתְמַצֵּא
	She.	מָצְאָה	נִמְצְאָה	מִצְאָה	מֻצְאָה	הִמְצִיאָה	הָמְצְאָה	הִתְמַצְּאָה
	Thou, mas.	מָצָאתָ	נִמְצֵאתָ	מִצֵּאתָ	מֻצֵּאתָ	הִמְצֵאתָ	הָמְצֵאתָ	הִתְמַצֵּאתָ
	Thou, fem.	מָצָאתְ	נִמְצֵאתְ	מִצֵּאתְ	מֻצֵּאתְ	הִמְצֵאתְ	הָמְצֵאתְ	הִתְמַצֵּאתְ
	I.	מָצָאתִי	נִמְצֵאתִי	מִצֵּאתִי	מֻצֵּאתִי	הִמְצֵאתִי	הָמְצֵאתִי	הִתְמַצֵּאתִי
	They.	מָצְאוּ	נִמְצְאוּ	מִצְאוּ	מֻצְאוּ	הִמְצִיאוּ	הָמְצְאוּ	הִתְמַצְּאוּ
	You, mas.	מְצָאתֶם	נִמְצֵאתֶם	מִצֵּאתֶם	מֻצֵּאתֶם	הִמְצֵאתֶם	הָמְצֵאתֶם	הִתְמַצֵּאתֶם
	You, fem.	מְצָאתֶן	נִמְצֵאתֶן	מִצֵּאתֶן	מֻצֵּאתֶן	הִמְצֵאתֶן	הָמְצֵאתֶן	הִתְמַצֵּאתֶן
	We.	מָצָאנוּ	נִמְצֵאנוּ	מִצֵּאנוּ	מֻצֵּאנוּ	הִמְצֵאנוּ	הָמְצֵאנוּ	הִתְמַצֵּאנוּ
Imperative.	Thou, mas.	מְצָא	הִמָּצֵא	מַצֵּא		הַמְצֵא		הִתְמַצֵּא
	Thou, fem.	מִצְאִי	הִמָּצְאִי	מַצְאִי		הַמְצִיאִי		הִתְמַצְּאִי
	Ye, mas.	מְצְאוּ	הִמָּצְאוּ	מַצְאוּ		הַמְצִיאוּ		הִתְמַצְּאוּ
	Ye, fem.	מְצֶאנָה	הִמָּצֶאנָה	מַצֶּאנָה		הַמְצֵאנָה		הִתְמַצֵּאנָה

| *Future.* | | |

TABLE XV.—PARADIGM OF VERBS WHOSE THIRD RADICAL LETTER IS ה גָּלָה *he revealed.*

		Kal.	Niphal.	Pihel.	Puhal.	Hiphil.	Hophal.	Hithpahel.
Abstract.	Preterite.	גָּלָה	נִגְלָה	גִּלָּה	גֻּלָּה	הִגְלָה	הָגְלָה	הִתְגַּלָּה
	Imperative.	גְּלֵה	הִגָּלֵה	גַּלֵּה		הַגְלֵה		הִתְגַּלֵּה
	Future.	אֶגְלֶה	אִגָּלֶה	אֲגַלֶּה	אֲגֻלֶּה	אַגְלֶה	אָגְלֶה	אֶתְגַּלֶּה
	Infinitive.	גְּלוֹת (ה)	הִגָּלוֹת (ה)	גַּלּוֹת (ה) (ות)	גֻּלּוֹת (ות)	הַגְלוֹת (ה) (ות)	הָגְלוֹת (ה) (ות)	הִתְגַּלּוֹת (ה)
	Benoni.	גּוֹלֶה		מְגַלֶּה		מַגְלֶה		מִתְגַּלֶּה
	Pahul.	גְּלוּי	נִגְלָה		מְגֻלֶּה	מָגְלֶה		
Preterite.	He.	גָּלָה	נִגְלָה	גִּלָּה	גֻּלָּה	הִגְלָה	הָגְלָה	הִתְגַּלָּה
	She.	גָּלְתָה	נִגְלְתָה	גִּלְּתָה	גֻּלְּתָה	הִגְלְתָה	הָגְלְתָה	הִתְגַּלְּתָה
	Thou, mas.	גָּלִית	נִגְלִית	גִּלִּית	גֻּלִּית	הִגְלִית	הָגְלִית	הִתְגַּלִּית
	Thou, fem.	גָּלִית	נִגְלִית	גִּלִּית	גֻּלִּית	הִגְלִית	הָגְלִית	הִתְגַּלִּית
	I.	גָּלִיתִי	נִגְלִיתִי	גִּלִּיתִי	גֻּלִּיתִי	הִגְלִיתִי	הָגְלִיתִי	הִתְגַּלִּיתִי
	They.	גָּלוּ	נִגְלוּ	גִּלּוּ	גֻּלּוּ	הִגְלוּ	הָגְלוּ	הִתְגַּלּוּ
	You, mas.	גְּלִיתֶם	נִגְלִיתֶם	גִּלִּיתֶם	גֻּלִּיתֶם	הִגְלִיתֶם	הָגְלִיתֶם	הִתְגַּלִּיתֶם
	You, fem.	גְּלִיתֶן	נִגְלִיתֶן	גִּלִּיתֶן	גֻּלִּיתֶן	הִגְלִיתֶן	הָגְלִיתֶן	הִתְגַּלִּיתֶן
	We.	גָּלִינוּ	נִגְלִינוּ	גִּלִּינוּ	גֻּלִּינוּ	הִגְלִינוּ	הָגְלִינוּ	הִתְגַּלִּינוּ
Imperative.	Thou, mas.	גְּלֵה	הִגָּלֵה	גַּלֵּה		הַגְלֵה		הִתְגַּלֵּה
	Thou, fem.	גְּלִי	הִגָּלִי	גַּלִּי		הַגְלִי		הִתְגַּלִּי
	You, mas.	גְּלוּ	הִגָּלוּ	גַּלּוּ		הַגְלוּ		הִתְגַּלּוּ
	You, fem.	גְּלִינָה	הִגָּלִינָה	גַּלִּינָה		הַגְלִינָה		הִתְגַּלִּינָה

							Future.	
							Thou, mas.	
							Thou, fem.	
							He.	
							She.	
							We.	
							You, mas.	
							They, mas.	
							You, they, fem.	
							Infinitive.	
							Mas. singular.	*Benoni.*
							Mas. plural.	
							Fem. singular.	
							Fem. plural.	
							Mas. singular.	*Pahul.*
							Mas. plural.	
							Fem. singular.	
							Fem. plural.	

TABLE XVI.—PARADIGM OF VERBS WHOSE SECOND AND THIRD RADICALS ARE THE SAME.

סָבַב *he surrounded.*

		Kal.	Niphal.	Pihel.	Puhal.	Hiphil.	Hophal.	Hithpahel.
Abstract.	Preterite.	סַב	נָסַב	סוֹבֵב	סוֹבַב	הֵסֵב	הוּסַב	הִסְתּוֹבֵב
	Imperative.	סֹב (-)	הִסָּבֵב	סוֹבֵב		הָסֵב		הִסְתּוֹבֵב
	Future.	אָסוֹב (-)	אֵסַב	אֲסוֹבֵב	אֲסוֹבַב	אָסֵב	אוּסַב	אֶסְתּוֹבֵב
	Infinitive.	סוֹב	הִסָּבֵב	סוֹבֵב	סוֹבַב	הָסֵב	הוּסַב	הִסְתּוֹבֵב
	Benoni.	סוֹבֵב		מְסוֹבֵב		מֵסֵב		מִסְתּוֹבֵב
	Pahul.	סָבוּב	נָסַב		מְסוֹבָב		מוּסָב	
Preterite.	He.	סַב	נָסַב	סוֹבֵב	סוֹבַב	הֵסֵב	הוּסַב	הִסְתּוֹבֵב
	She.	סַבָּה	נָסְבָּה	סוֹבְבָה	סוֹבְבָה	הֵסֵבָּה	הוּסַבָּה	הִסְתּוֹבְבָה
	Thou, mas.	סַבּוֹת	נָסַבְתָּ	סוֹבַבְתָּ	סוֹבַבְתָּ	הֵסַבְתָּ	הוּסַבְתָּ	הִסְתּוֹבַבְתָּ
	Thou, fem.	סַבּוֹת	נָסַבְתְּ	סוֹבַבְתְּ	סוֹבַבְתְּ	הֵסַבְתְּ	הוּסַבְתְּ	הִסְתּוֹבַבְתְּ
	I.	סַבּוֹתִי	נָסַבְתִּי	סוֹבַבְתִּי	סוֹבַבְתִּי	הֵסַבְתִּי	הוּסַבְתִּי	הִסְתּוֹבַבְתִּי
	They.	סַבּוּ	נָסַבּוּ	סוֹבְבוּ	סוֹבְבוּ	הֵסַבּוּ	הוּסַבּוּ	הִסְתּוֹבְבוּ
	You, mas.	סַבּוֹתֶם	נָסַבְתֶּם	סוֹבַבְתֶּם	סוֹבַבְתֶּם	הֵסַבְתֶּם	הוּסַבְתֶּם	הִסְתּוֹבַבְתֶּם
	You, fem.	סַבּוֹתֶן	נָסַבְתֶּן	סוֹבַבְתֶּן	סוֹבַבְתֶּן	הֵסַבְתֶּן	הוּסַבְתֶּן	הִסְתּוֹבַבְתֶּן
	We.	סַבּוֹנוּ	נָסַבּוֹנוּ	סוֹבַבְנוּ	סוֹבַבְנוּ	הֵסַבּוֹנוּ	הוּסַבּוֹנוּ	הִסְתּוֹבַבְנוּ
Imperative.	Thou, mas.	סֹב	הִסָּבֵב	סוֹבֵב		הָסֵב		הִסְתּוֹבֵב
	Thou, fem.	סֹבִּי	הִסָּבְבִי	סוֹבְבִי		הָסֵבִּי		הִסְתּוֹבְבִי
	Ye, mas.	סֹבּוּ	הִסָּבְבוּ	סוֹבְבוּ		הָסֵבּוּ		הִסְתּוֹבְבוּ
	Ye, fem.							

| | *Future.* | | |

Table XVII.—Examples of Verbs with Affixes.

PRETERITE.

	Me.	Thee.	Him.	Her.	Us.	You.	Them.
He.	לִמְדַנִי	לִמְדָךְ לִמְדֵךְ	לִמְדוֹ לִמְדֵהוּ	לִמְדָהּ	לִמְדָנוּ	לִמְדְכֶם לִמְדְכֶן	לִמְדָם לִמְדָן
She.	לִמְדַתְנִי	לִמְדָתְךָ לִמְדַתֵּךְ	לִמְדָתּוֹ לִמְדַתֵּהוּ	לִמְדָתָה	לִמְדָתְנוּ	לִמְדַתְכֶם לִמְדַתְכֶן	לִמְדָתָם לִמְדָתָן
Thou.	לִמַּדְתָּנִי		לִמַּדְתָּהוּ	לִמַּדְתָּהּ	לִמַּדְתָּנוּ		לִמַּדְתֶּם לִמַּדְתֶּן
I.	לִמַּדְתִּינִי	לִמַּדְתִּיךָ לִמַּדְתִּיךְ	לִמַּדְתִּיו לִמַּדְתִּיהוּ	לִמַּדְתִּיהָ	לִמַּדְתִּינוּ	לִמַּדְתִּיכֶם לִמַּדְתִּיכֶן	לִמַּדְתִּים לִמַּדְתִּין
They.	לִמְדוּנִי	לִמְדוּךְ לִמְדוּךָ	לִמְדוּהוּ	לִמְדוּהָ	לִמְדוּנוּ	לִמְדוּכֶם לִמְדוּכֶן	לִמְדוּם לִמְדוּן
Ye.	לִמַּדְתּוּנִי		לִמַּדְתּוּהוּ	לִמַּדְתּוּהָ	לִמַּדְתּוּנוּ		לִמַּדְתּוּם לִמַּדְתּוּן
We.		לִמַּדְנוּךָ לִמַּדְנוּךְ	לִמַּדְנוּהוּ	לִמַּדְנוּהָ		לִמַּדְנוּכֶם לִמַּדְנוּכֶן	לִמַּדְנוּם לִמַּדְנוּן

IMPERATIVE.							
לָמְדֵם לָמְדֵן		לָמְדֵנוּ	לָמְדָהּ לָמְדֶנָּה	לָמְדוֹ לָמְדֵהוּ לָמְדֶנּוּ		לָמְדֵנִי	Learn, &c.
לִמְדִּים (ין)		לִמְדִּינוּ	לִמְדִּיהָ	לִמְדִּיהוּ		לִמְדִּינִי	Learn, fem.
לִמְדּוּם (וּן)		לִמְדּוּנוּ	לִמְדּוּהָ	לִמְדּוּהוּ		לִמְדּוּנִי	Learn ye.
FUTURE.							
אֶלְמְדָם אֶלְמְדָן	אֶלְמְדְכֶם אֶלְמְדְכֶן	אֶלְמְדֵנוּ	אֶלְמְדָהּ אֶלְמְדָה אֶלְמְדֶנָּה	אֶלְמְדוֹ אֶלְמְדֵהוּ אֶלְמְדֶנּוּ	אֶלְמְדְךָ אֶלְמְדֶךָ אֶלְמְדֵךְ	אֶלְמְדֵנִי	I, thou, he, we, &c.
תִּלְמְדוּם תִּלְמְדוּן	תִּלְמְדוּכֶם תִּלְמְדוּכֶן	תִּלְמְדוּנוּ	תִּלְמְדוּהָ	תִּלְמְדוּהוּ	תִּלְמְדוּךָ תִּלְמְדוּךְ	תִּלְמְדוּנִי	Ye, they.
INFINITIVE.							
לָמְדָם לָמְדֵם לָמְדָן	לָמְדְכֶם לָמְדְכֶם לָמְדְכֶן	לָמְדֵנוּ	לָמְדָהּ לָמְדֶהָ לָמְדֶנָּה	לָמְדוֹ לָמְדֵהוּ	לָמְדְךָ לָמְדֶךָ לָמְדֵךְ	לָמְדִי לָמְדֵנִי	To learn.

APPENDIX

ON THE ACCENTS,

FROM THE GRAMMAR OF THE HEBREW LANGUAGE, BY MOSES STUART, PROFESSOR OF SACRED LITERATURE AT ANDOVER.

BESIDES Metheg, Mappik, &c., the other smaller marks of various forms accompanying the Hebrew text are *accents*. They are usually called *tonic*, to distinguish them from Metheg, the *Euphonic* accent. They are divided into two great classes, viz., (*a*) such as separate words, or parts of sentences, from each other, which are called DISJUNCTIVES; (*b*) such as serve to show that words are to be closely connected, either in the reading or in the sense, which are called CONJUNCTIVES.

The following Table exhibits the forms, names, and classification of the accents. Some are used both in poetry and prose; and such have no mark prefixed. Others are peculiar to prose, and these have (†) prefixed. Others are peculiar to poetry, and these have (*) prefixed. Poetry means (according to the accentu-

ators) only the books of Job, Psalms, and Proverbs, called technically אֱמֶת (*truth*), these being the three initials of the Hebrew names of these books.

(Observe, that the parallel blank line within the parentheses, which stands next after the numbers, is intended to represent the line of Hebrew letters, that the position of the accents in relation to the letters over and under which they stand, may be exhibited.)

I.—Disjunctives.

1.—*Pause Accents or Disjunctives of the first Class.*

1. (׀ —) *Silluq*, סִלּוּק, i. e. stop, pause. In connexion with the two large points that always follow it, it is named סִלּוּק בְּסוֹף פָּסוּק, *pause at the end of a verse.* Elsewhere the same mark stands for Methegh.

2. (֑ —) *Athnahh*, אַתְנָח, i. e. a respiration.

*3. (֒ —) *Merka Mahpakh*, מֵרְכָא מַהְפָּךְ, a composite accent. See Nos. 23, 25.

II. *Occasional Pause Accents, or Disjunctives of the second Class.*

†4. (֔ —) *Tiphkha*, טִפְחָה (posterius,) i. e. palm of the hand, so called from the shape. It is also named טַרְחָא, *retardation*, and (when next before Silluq

and Athnahh) מְאֻלָּא, *strong*. In poetry it is merely a conjunctive. See No. 30.

*5. (—) *Tiphhha* (anterius,) præpositive.

†6. (—) *Zaqeph Qaton*, זָקֵף קָטוֹן, elevator minor.

†7. (—) *Zaqeph Gadhol* זָקֵף גָּדוֹל, elevator major.

†8. (—) *Segholta*, סְגֹלְתָּא, i. e. cluster of grapes; postpositive.

III.—*Lesser Disjunctives, or Disjunctives of the third Class.*

†9. (—) *Tebhir*, תְּבִיר, i. e. interruption.

10. (—) *Rebhia*, רְבִיעַ, i. e. resting or lying over.

*11. (—) *Rebhia Geresh*, a composite accent, with the Geresh præpositive, comp. Nos. 10, 15.

†12. (—) *Pashta*, פַּשְׁטָא, i. e. expansion (of the voice); postpositive.

13. (—) *Zarqa*, זַרְקָא, i. e. dispersion; postpositive. In poetry (when not postpositive) it is a mere conjunctive. See No. 31.

†14. (—) *Yethibh*, יְתִיב, i. e. sitting; præpositive. It is also called שׁוֹפָר מוּקְדָּם *tuba anterior*, and מַשְׁפִּיל שׁוֹפָר *tuba inferior*.

*15. (—) *Geresh*, גֵּרֶשׁ, i. e. expulsion. Also called טֶרֶס *shield*, and אֻזְלָא *retention*.

†16. (—) *Garshăyim*, גַּרְשַׁיִם, i. e. double Geresh.

Also called טַרְסִין, טַרְסִים, dual and plur. of טֶרֶס, *shield.*

†17. (—̊) *Telisha Gedhola*, תְּלִישָׁה גְּדוֹלָה, i. e. evulsio major; also תַּרְסָא; præpositive.

†18. (̏—) *Qarne Phara*, קַרְנֵי פָרָה, i. e. the two horns of a heifer, (from the shape.)

19. (̓—) *Pazer*, פָּזֵר, i. e. disperser. Also פָּזֵר גָּדוֹל.

20. (|) *Pesiq*, פְּסִיק, i. e. cessation. Written in the line between words, and placed (as here) perpendicularly. Also called פְּסָקָא, separation. Always preceded by a conjunctive on the word after which it is placed.

II.—Conjunctives.

21. (—̣—) *Munahh*, i. e. joined. Also שׁוֹפָר יָשָׁר *tuba recta*, and שׁוֹפָר הוֹלֵךְ *tuba ambulans.* In poetry, both *superius* and *inferius.* On an ultimate syllable, and followed by Athnahh, Zarqa, or Zaqeph Qaton, it is called עִלּוּי, Illŭy (Hillui), i. e. ascent. When placed at the beginning of a word, and followed by Zaqeph Qaton, it is named מְכַרְבֵּל *Mekharbel*, *sieve*, i. e. agitation (of the voice.)

22. (̓—) *Qadhma*, קַדְמָא, i. e. before.

23. (֫—) *Merka*, מֵרְכָא (Apoc. form of מַאֲרְכָא) i. e. prolonging. Also מֵרִיךְ, מַאֲרִיךְ idem.

†24. (֫—) *Merka Khephula*, מֵרְכָא כְּפוּלָה, i. e. Merka doubled. Also תְּרֵין חוּטְרִין, two rods.

25. (֫—֯—) *Mahpakh*, מַהְפַּךְ, i. e. inversion. Also שׁוֹפָר מְהֻפָּךְ *crooked trumpet*, שׁוֹפָר הָפוּךְ, *inverted trumpet*. In poetry, *superius* or *inferius;* in prose, *inferius*.

26. (֬—) *Shalsheleth*, שַׁלְשֶׁלֶת, i. e. chain.

†27. (֭—) *Darga*, דַּרְגָּא, steps, gradation.

†28. (֮—) *Telisha Qetanna*, תְּלִישָׁא קְטַנָּה i. e. evulsio minor. Also תַּלְשָׁא (eradicator?) postpositive.

29. (֯—) *Yerahh*, יֶרַח (properly יֶרֵחַ, *Yareach*), i. e. the moon. Also יֶרַח בֶּן־יוֹמוֹ, the moon of a day old; עֲגֻלָּה, *round;* גַּלְגַּל, *wheel*.

*30. (֜—) *Tiphhha* (posterius) in poetry a conjunctive. Compare No. 4.

*31. (—֯) *Zarqa*, in poetry a conjunctive, when it is *not* postpositive. See No. 13.

The Accents are said to be subservient to three purposes; viz. 1. To mark the tone-syllable. 2. To serve as signs of interpunction. 3. To regulate the reading, or rather cantillating of the Scriptures.

1. *To mark the tone-syllable* (which is generally

the last)[a] is their general use; but the cases of exception are very numerous.

a. Eight of them are always confined to the *same position*, let the tone be where it may; e. g. Segholta, Pashta, Zarqa, (No. 13,) and Telisha Qetanna, must always be put over the *last* letter of a word, and are, therefore, called POSTPOSITIVE, while Tiphhha *anterius*, Yethibh, Telisha Gedhola, and Geresh in the composite accent Rebhia Geresh (No. 11,) belong only to the *first* letter of a word, and are, therefore, called PRÆPOSITIVE. See the Table. Of course these accents sometimes fall in with the tone-syllable; but oftentimes the reverse of this happens.

b. Many words have *two* accents on them. In this case, if both accents are of the *same* form, the *first* marks the tone; e. g. תֻּהוּ, with the tone on the *penult*. If the accents are of *different* forms, then the *last* (viz. that to the left) marks the tone syllable, i. e. if it belong to those accents which always mark the tone; as, וּלְמוֹעֲדִים, where דִּים is acuted. Here is one conjunctive and one disjunctive upon the word, but sometimes there are two disjunctives, as קָרְבוּ, Lev. x. 4; and sometimes two even on the same monosyllable, as זֶה,

[a] For the several classes of words which have the tone on the PENULT vid. Stuart's Heb. Gr. sect. 100.

Gen. v. 29. Often, two conjunctives are put upon the same word, as גָּדוֹל, Ps. xcvi. 1. All this shows an utter improbability that the accents were originally invented to mark the tone. It is much more probable that they served only to the *cantillation* or chanting of the Scriptures.

2. Accents mark in part the *interpunction.*

This is the use most commonly assigned to them as the principal one. In many cases, in fact, the accents accord well with the divisions of sense. In the poetical books the pause accents are useful in marking the end of *στίχοι*; and they generally do this with accuracy. But in all parts of the Bible there is a multitude of cases, in which the accents make pauses in utter disagreement with the sense: e. g. in Gen. i. 1, we have אֱלֹהִים, i. e. a pause-accent (Athnahh) of the largest kind (like our colon) placed between a verb with its subject and the Acc. case which the verb governs; and so in many hundreds of instances. This shows that the use of accents by way of *interpunction* is only secondary.

3. Accents also mark the *cantillation.*

The Jews do not read, but *cantillate* their Scriptures, as the Moslems do their Koran. The accents direct this. The Koran too has marks for this purpose. This appears to me to have plainly been the original

design of the accents, viz., to guide the *recitative*. Now as this was regulated, more or less, by the tones of words and by the sense of passage, so the accentuation usually accords with these objects. Still in a multitude of cases it has no direct reference to them, but merely to reading or cantillation.

N.B.—The *proper* place of an accent (neither præpositive nor postpositive) is over or under the *left side* of the letter which begins a syllable. The imperfection of types, however, sometimes prevents *printed* books from following this rule.

KERI AND KETHIBH.

There are about 1000 marginal readings in our common Hebrew Bibles, most of which are quite ancient. Some of them correct grammatical anomalies, some are euphemisms, and some propose a different word. They are probably the result of an ancient recension of Hebrew manuscripts. The *marginal* word is called קְרִי *Kerī*, which means *read*, i. e. this word is to be read instead of the word in the text to which it relates, and which is called כְּתִיב, *Kethībh*, i. e. *written* or *text*. The vowel-points under the Kethibh belong to the Keri which is printed without points. If a word is omitted in the text, the vowel points stand in the place with a small circle over them, while the letters

belonging to them are printed in the margin, as in Judg. xx. 13. This is called קְרִי וְלֹא כְתִיב *read but not written.* If a word is superfluous in the text, it is left unpointed, as in Ezek. xlviii. 16. This is called כְתִיב וְלֹא קְרִי *written but not read.*—Stuart's Grammar, § 103.

THE END.

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ERRATA.

Page 2, line 10, for *ng* read *gn*.
—— 13, —— 6, *for* תוֹבוֹת *read* טוֹבוֹת.
—— 13, —— 10, *dele* even.
—— 13, —— 22, *for* קוֹמֵץ *read* קָמֵץ.
—— 28, —— 18, *for* performant *read* preformant.
—— 35, —— 2, from bottom, *for* טַפְקְדָה *read* מַפְקְדָה.
—— 37, —— 6, *for* רַקַפְדָתִי *read* הַפְקַדְתִּי.
—— 37, —— 2, from bottom, *for* מַפְקִידָת *read* מַפְקֶדֶת.
—— 61, —— 2, *for* שְׁנָה *read* שְׁנִים.

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